

For Your Printing

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JAFFNA, FRIDAY MARCH 10 1967

NO. 49

## INDIAN POLITICS

(By S. SIVASUBRAMANIAM)

The General Elections in India, the results of which were awaited with deep interest by the entire world, have been held with commendable efficiency, dignity and tranquility. It is frankly admitted that the manner in which the elections took place are a triumph for the Democratic form of Government. Further an India stronger, purer and more democratic appears emerging, as a result of the elections. The fact that there have been changes in the political set up and in the strength of political parties, is an ordinary incident of Democratic Government. The fortunes of political parties in a democracy are not constant and the Congress party cannot expect to be an exception. Even as the power of the Congress party has been somewhat reduced at the present elections, its fortunes might improve at the next General Elections or even become still more dwindling.

The future of India and of Asia will depend on the manner in which the people and leaders of India compose themselves and manage their national affairs. The more crucial period is yet before us. Certain aspects strike wellwishers of the great country:

- (1) The principle of co-existence which India has been rightly proclaiming as a panacea for the world's ills, merits being followed in India itself among the various parties and leaders; this has unfortunately not happened in the past;
- (2) A greater degree of co-operation among the various political parties in India wherever possible is likely to prove beneficial. It is heartening to note what a Congress leader from Bihar, states in an interview:—  
"Congress should bow before the people's

verdict. All the opposition parties will join hands and give the State a stable Government. The State is passing through a crisis due to a drought and famine. We must give co-operation to the new Government to meet the situation".

What the leader from Bihar said about his State is applicable to the whole of India which is passing through a crisis due to grave internal and external causes. If the leaders and political parties and people of India act in a spirit of tolerance and give-and-take, national unity, prosperity and strength will increase. Mr. Annadurai, one of the important leaders of India, in a recent address to his party men, has laid down many excellent principles for the conduct of the affairs of state. He mentioned that in order of priority, party interest came only third, the first two being those of the country and the Government. He said that party men should never utilise the opportunity the people had given to hold the reins of office to promote party interest. He had also mentioned that legislators might be friendly with officials, but should never demand this or that should be done and threaten them with transfers or other modes of punishments. He also mentioned that the advice of Opposition parties is valuable and that he would welcome their criticisms. He likened the Congress and other political parties to brothers in a family who quarrelled and that when the family honour is at stake, one brother should pull up the other when he is about to commit a mistake and that Congressmen have a right to ask the D M K to do this thing or that. He had also mentioned that people should discard caste and communal feelings and prejudices and

(Continued on page 2)

## CHIDAMBARAM

(GANESHAN)

Chidambaram is one of the holiest shrines in South India dedicated to Lord Shiva and is worshipped by myriads of devotees of India and Ceylon. Kol (கோயில்) denotes a temple in general, but in particular it denotes Chidambaram. 'கோயில்புராணம்' is a Tamil work by Unapathi Sivachariar which describes the importance and holiness of Chidambaram. The name, 'Chidambaram' is composed of two words Chit and Ambaram. Chit means Pure Intelligence. Ambaram means space. Hence Chidambaram means the space of Pure Intelligence. Sri Nadarajar is said to perform His mystic dance on the stage called Kanaga Sabhai—the stage of Gold.

The dance of Sri Nadarajar is five-fold and consists of Creation, Preservation, involution, obscuration and beatitude. The image of Nadarajah is considered to be the best product form of oriental art. Sri Nadaraser is capable of captivating the mind of one and all and grant Eternal Bliss.

"குனித்த புரிவாய் கொல்கைத்  
செவ்வாயிற் குயின் சிறிப்பு  
பனித்த சடைமயம் பன்னம்பேரார்  
மேனயிற் பால் கொணர்நீர்  
இவ்விதமுடைய எடுத்த புயிர்  
பாதமுக் காண்பெற்றால்  
மனிதர்ப் பதவிபும் கொண்டு  
தேந்த மனிதன்தே"

This Thevarnam sung by Appar describes beautifully how Sri Nadarajar blesses the souls. Eye brows are bent. Rosy lips display a graceful smile. Thou hast cooling matted hair. Thy coral tinted body is covered with milk white ashes. Oh! Lord of all goodness, I prefer being born a human if I could perceive your lifted foot.

"Blessed are those who are born at Thiruvavur. Blessed are those who breathe their last at Benares. Blessed are those who have a chance of worshipping the holy shrine of Chidambaram." These lines depict the importance of these shrines. It

(Continued on page 2)

## Bhagavan Sri Sathya Sai Baba

### Birth of Shivalingams on Maha Sivarathri

BY DR. T. NALLANATHAN

Lingodhbhava Shivalingam is seen behind the sanctum sanctorum of all Sivan Temples. It represents the birth or manifestation of Shiva as a huge pillar of light without a limit below or above. Brama tried to fathom its upper limit while Vishnu the lower; both failed and the vanities of these two members of the Trinity were humbled by Shiva. It is this Jothi that we worship on every Sivarathri.

The exact portion of the Shivalingam represents this Jothi. In our shastras it is said to signify the natham (Word of Christians), which is the first manifestation in Cosmogony. The close relationship between light and sound can be gauged by the lightning and thunder that we see in Nature. The base or Avidyār (ஆவிடையார்) represents Bindu, which is the second manifestation. We now deal with Eternity and therefore to speak of a first or second manifestation is not proper, but for the sake of clarity in understanding these words are unavoidable. Since there are no eyes and feet etc. in the Lingam it is called formless or 'arupa'; whereas since it has a visible form it is called 'rupa'. Hence the designation 'Ruparupa' for this holy emblem.

Adi Shankarachariar brought five Shivalingams from Kailas and had them installed in his five ashrams in Badrinath, Puri, Dwaraka, Sringeri. Bhagavan's biography by Sri N. Kasturi puts Chidambaram as the fifth. I seem to think that Kama-kotte Peetham is the fifth; I had the pleasure of dharsan of the present Sankarachariar of this Peetham with whom I discussed this subject. The Shivalingam in Badrinath is hidden, since Badri was

in the early days a wild forest where robbers could easily get away with it. I learn that before Bhagavan took it out for the performance of Puja by Dr. Ramakrishna Rao, the then Governor of Uttarpradesh, no one knew that there was a Lingam there. Dr. Rao told the writer that Bhagavan brought it out by the wave of his hand; he (Rao) gave it after the puja to his wife for safe-keeping under lock and key, but when Bhagavan requested in the evening Mr Rao to bring it, it had vanished and returned to its original place of hiding! All this took place when Bhagavan and his devotees went on yatra to Badrinath. It is notable that for the abhishekam Bhagavan by the usual wave of his hand brought holy theertham from Gangotri and for Puja special flowers from Kailas. Bhagavan intensified the arul (grace) in that Shivalingam.

On March 9th Bhagavan will bring forth from his stomach, through the oesophagus and mouth in the presence of many thousands in his Pottaparthi Ashram at about 8 or 9 P. M. one or more Shivalingams complete with Avidayars. Quite a few Ceylonese had witnessed this celestial phenomenon in previous years. Bhagavan's stomach is the Kailas where according to Him, they grow. Dr. Ramanathan knows that the stomach which is muscular bag is incapable of doing such a miracle. An avatar's stomach is holy and miraculous, and as mysterious as the birth of God as man. By this gracious act he demonstrates that out of Maya (stomach is a product of Maya) He can produce the holiest emblem of Hindus. He thereby also scotches the ugly theory that Shivalingams

(Continued on page 2)





சென்னை, 10 மார்ச் 1967  
 தமிழக அரசு தலைமையில்  
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 தமிழக அரசு தலைமையில்

## Hindu Organ

FRIDAY, MARCH 10, 1967

### MOVE FOR MUSLIM UNIVERSITY

Unanimity of opinion that Cultural Universities are a real requirement was seen in the successful attempt of the Second M.P. for Mutur in the House of Representatives when he moved a motion for the establishment of a Muslim University. For several years we have been pleading for a Hindu University but there has always been a discomfiting campaign to thwart the consummation of this need. However, during the debate on the motion for the establishment of a Muslim University, no Tamil Member of Parliament voted against the proposal. It was true that Federal Party M. Ps. had expressed views that revealed their attitude towards the establishment of a Hindu University. This mental reservation appeared to have received confirmation when at the time of voting the Federal Party Members of Parliament were conspicuous by their absence though their leader remained in the House but declined to vote.

Reading between these happenings in the House of Representatives, we fear that there is still the obstinate intransigence of the F.P. in their unreasonable attitude to the question of establishing a Hindu University in Jaffna. Hindu public opinion is solidly behind the request for a Hindu University. Hindu Societies, and Leaders have expressed their unequivocal views on this subject. The Federal Party cannot fail to understand the mind of the Hindu Public. We believe that wise statesmanship will now prevail in the F. P. quarters and enable the early establishment of a Hindu University in Jaffna.

### Letter to the Editor

## Practicable by Buddhists and Hindus

Sir,—The views expressed by "Enlightened Buddhist" in his letter 'A C B C Chief and Animal Slaughter' (Ceylon Daily News 19-2-67) though may give solace to many (who champion the cause for "meat eating") may not be acceptable as "right" by all devout Buddhist and Hindus.

It must be said that all devout Buddhists and Hindus would agree whole heartedly, with the views of the All Ceylon Buddhist Congress Chief regarding animal slaughter, rearing of animals for purposes of slaughter etc., for these are, but the basic tenets of Buddhism and Hinduism.

In his letter "Enlightened Buddhist" asks "Is not killing some animals for food a necessary evil"? To this I would like to reply that "it should not be a necessary evil for Buddhists and Hindus if they would only cherish, respect and practise their religious tenets amongst which Ahimsa (or 'Reverence for life') ranks the most supreme of virtues. The concept of 'non-killing' for food (vegetarianism) is not in the tenets of other religions, so that the other religions, denominations do not come into the picture at all.

The point is raised that for the manufacture of 'leather goods' etc.... animal slaughter becomes necessary. This again is not altogether correct. The Hindus originally made all their foot-wear etc. from the hide obtained from dead animals, and not from slaughtered animals. If therefore the Hindus and Buddhists do not slaughter so many animals for purpose of their food, then the 'leather' that would become available from the natural death of these animals should meet the demands of local shoe factories etc.

Reference to several other instances by "Enlightened Buddhist" where killing becomes necessary, are all instances where destruction of life seems somewhat justified—in other words although killing of an animal or a creature which threatens the life of a person (for example killing the malarial parasite, hookworm etc. by drugs, killing a rabid dog or an attacking snake) or the sacrifice of a few animals that have to be done in the study of Zoology, for the specific purpose of acquiring scientific knowledge which becomes necessary to pursue medical studies etc., may

not appear "Murder" in the eyes of God, who is the Almighty Supreme Judge, as would be the killing of a harmless animal for food. And no man's life is threatened to extinction without animal food!

With due respects to the President, All Ceylon Buddhist Congress, I however, question his wisdom of requesting the Government to ban slaughter of animals in this country, which, true, is a predominantly Buddhist Country. In this connection I might add that I wrote in your columns recently, making a plan for the observance and practice of Ahimsa by the Buddhists and Hindus of this Island.

To ban slaughter of animals by legislation, is what, may be considered as impracticable, as we find not only Buddhists and Hindus in this country, but also people of several other religious denominations. What is practicable—though it might prove difficult at the beginning—is for all Buddhists and Hindus to pay reverence to 'Ahimsa' in accordance with their religious tenets.

We are aware that the vast majority of Buddhists and Hindus do not observe Ahimsa (and consequently vegetarianism) simply because a wrong religious habit had, for generations been "passed on" from parent to offspring, owing to lack of proper religious education.

This is where our modern civilised society needs transformation by religious education of the people concerned, viz the Buddhists and Hindus. We cannot expect to change long accustomed habits of people (however bad or wrong they may be), overnight, although such "transformation" is possible in a few instances. In the case of all the others however, the virtues of 'Ahimsa' and vegetarianism can be made to be realised and cherished only by adopting such methods as, the force of a personal example, friendly persuasion and explanation of true facts underlying the basic tenets of the religions, pointing out the evils of animal slaughter. These are more likely to bring desired results than legislation, which should be avoided, or resorted to only as the very last resort. It is here that the All Ceylon Buddhist Congress and the All Ceylon

## Chidamparam

(Continued from Page 1)

should be noted that one could gain Beatitude by enjoying the grace of Sri Nadarajar.

The human body and the cosmos are said to be identical. What are found in the former are also found in the cosmos. Therefore they are said to be identical. Bhrama, Vishnu, Rudra, Maheswaran, and Sathasivam are found in both. There are three nerves known as Edaikalai, Pinkalai and Chulumna in the human body which pass through the Spinal Chord. Ordinarily the first two are said to function. Chulumna which is in the centre remains dormant. But to those who are adepts in Yoga it is opened and the other two are closed. Such Yogis perceive a divine light and partake of Amirtha (nectar) which flows from the Brahmaranthra at the tip of Chulumna. Such things occur in the human body. Ceylon is said to be the Edaikalai Mt. Meru, the Pinkalai and Chidambaram the Chulumna of the Cosmos. What the heart is to be the human body is Chidambaram to Viradpurusha, the Lord of the Cosmos.

The Hindus of Ceylon made pilgrimages to Chidambaram in olden days in large numbers to obtain his grace. They had donated large tracts of land here to the Madams established at Chidambaram, the intention of the donors being to utilise the proceeds of these endowments for the performance of the regular poojah and festivals at Chidambaram. Since Ceylon obtained independence restrictions had been introduced on travelling and sending foreign exchange to India. Permits for making pilgrimages are granted in such a manner that one cannot visit India as often as one wishes. If these restrictions are removed, the Hindus can visit Chidambaram as often as possible for the sake of their spiritual benefit. The restriction placed on remitting the income of the Chidambaram trust properties to Chidambaram should be removed in order to fulfil the noble object of the original donors.

Hindu Congress, should in unison, play the dominant role of promoting and propagating religious education by religious propaganda etc.

Dr. M. Sivasuriya Kandy.

## INDIAN POLITICS

(Continued from page 1)

promote national integration.

He as Head of the Government Party in Madras has also offered the post of Deputy Speakership of Parliament to the Opposition.

The D M K Leader further mentioned that he and his party would co-operate with the Central Government. The statements made by him contain the quintessence of the highest form of Democratic thought and are worthy of being followed by other countries including our own Ceylon.

The Indian Express, which has been no friend of the D M K in the past, applauds in one of its latest editorials Mr. Annadurai's views and sentiments thus:

"The D M K Leader by these expressions of his opinion, put the country's political thinking in a new, healthy and constructive dimension. He has given the country a lead which the Congress bigwigs have conspicuously failed to do so over the past twenty years".

Already some welcome changes are visible. A note of austerity has been struck by leaders in Kerala and West Bengal when they have decided to continue to live as hitherto in their own small houses and not make use of the bigger Ministerial residences and to discontinue air conditioning of the chambers of Ministers and high Officials. It was also, I believe, mentioned on behalf of the D M K candidates to Parliament during the electoral campaign that when elected they would not draw their salary for a certain period of time.

We are confident that the spirit of tolerance and breadth of view and conception displayed by Mr. Annadurai will be displayed in relation to Ceylon Affairs also.

The results are only the beginning of a new era in India. The immediate future is pregnant with great possibilities. If the proper Democratic spirit is continued with the added experience and changes resulting from the General Elections, there is no hope always for the country which has leaders of the calibre of Dr. Radhakrishnan, Sri Rajagopalachariar, Acharya Bhave, Sri Jayaprakash Narayan, Mrs. Indira Gandhi, without whom both India and the Congress will be poorer, Mr. Raj Mohan (Gandhi).

(Continued on page 2)



## Bhagavan Sri Sathya Sai Baba

(Continued from page 1)

a phallic symbol. In one of the volumes of the Heritage Series published by the Ramakrishna Mission the author points out that in some early wild tribes of India such an idea prevailed and that some how it had percolated into civilised Hindu Society! Even great souls like the late Swamy Ramdas and Swamy Chidchavananda were victims of this ugly theory. How beautifully Bhagavan without wasting words demonstrates to us annually lingodbhava. May our homage be acceptable to him?

He gives these Shivalingams to his devotees; if a thief takes possession of one of these it will mysteriously go back to Bhagavan in a matter of seconds. That is how Nature obeys him. The Powers manifested by God through such Shivalingams are indeed marvellous. Our Shastras tell us that these powers are eternal in time, with reference to Bana-lingams that are found in the Narbada River, but they are completely silent on the production (lingodbhava) of Shivalingams from our Avathar's stomach. How lucky we are to be born in this age and witness such unprecedented acts of Holiness!!!

But before I conclude I should answer some 'doubting Thomases' who wonder if Bhagavan does not swallow these Shivalingams earlier to be vomited out on the Sivarathri night I shall first mention that in his last incarnation as Shindi Sai Baba, he elected to lead the life of the poorest man on earth, as a boy. He had no home; so he swallowed the Shivalingam, that he used to worship, for safe-keeping in his stomach and bring it out daily for his Shiva-puja. When He grew up he gave up the practice and must have given that lingam to some devotee. Does the doubting Thomas expect an Avathar to be dishonest. He has come to save us and not deceive us. Will he, who does not want offerings of money, fruits or flowers from us, care to stoop to the level of a cheat? The devotees have so far not published the miraculous powers manifested through these lingams but very soon we shall hear of them. The writer can vouchsafe such powers that manifested through a Bana-lingam (five-faced) that he procured in the Narbada River, but consideration of other persons involved in the course of the working of these divine powers prevents him from publishing

them. I had met the young Brahmacharin who was the lucky recipient of the 1964 Shivalingam. He is a government servant, looking indeed very spiritual. Though I had discussed matters for a short time with him and discussed that the Shivalingam had wrought changes in his make up, did not specifically discuss the powers he witnessed through this holiest emblem of our religion with him.

Bhagavan produces on some Sivarathris as many as nine Shivalingams. They are of different colours and texture. Some one crystal-like and transparent, others are made of metal like silver. They may be compared to the different kinds mentioned in our shastras. Incidentally I may mention that Bhagavan can produce at any time Shivalingams by the mere wave of his hand; but this technique of bringing from his stomach is reserved for the Sivarathri.

As a sadhana Bhagavan recommends to us the chanting daily of Pranava (Aum) for half an hour the first thing in the morning. It is done in his Ashram from 4-45 A. M. till 5-15 A. M. The Pranava corresponds to the Natham. With practice the sadhaka should be able to hear the real Natham, I presume the puja performed on these lingodbhavanams would expedite very much the hearing of Natham in nature. Next to the chanting of Pranava he recommends Namasmarama, including Bhajana and Japa till 6 A. M. daily. In order to get through the mists that we had created ourselves he wants us to spend six hours a day in sadhana. This will take us to the realisation of our Divinity, Jiva, He says, becomes Siva.

The relation between the moon and the human mind is well known. The reader would have noticed mad people getting definitely worse on full moon days. Just as the moon wanes Bhagavan advises us to obtain more mastery over our mind and make its effects on us less and less. On the new moon, which is a monthly Sivarathri, our mind must be made a slave, and on the Maha Sivarathri, he wants us to make a complete slave, so much so that its existence is so to say annihilated.

Bhagavan has shown himself as a pillar of light to some of His devotees at Puttaparthi. Obviously he doesn't show it on Maha Sivarathri to pre-

## TEMPLE ENTRY FOR MINORITY TAMILS AND CASTE

(Continued from last issue)

The Panchamar have their own Temples for purposes of worship and if the Government considers that they require some more temples, the Panchamar may with the assistance of Government and their supporters build new temples in each village for the worship of Hindus of all castes.

The introduction of any legislation supporting the vicious Temple Entry movement of the Panchamar against the will of the majority of Hindus will be an infringement of the provisions of section 29 of the Ceylon Constitution Order-in-Council besides being considered undemocratic.

This movement has been engineered by the Communists with the assistance of the D. M. K. Party, the Federal Party, a few westernised Hindus, the Christians and a Buddhist Priest who is resident here, each of whom has an axe to grind: the Communists and the D. M. K. Party, who have almost lost their bearings in the South, have found in it a movement a fertile field to sow their seeds of discontent which eventually results in disturbances and riots in which they thrive with renewed vigour; the Federal Party are supporting this movement in order to increase their Party strength by securing the votes of the Panchamar; the Christians fearing that their religion which is foreign to this country might fade away in course of time are endeavouring to destroy the vital root of the Hindu religion. It is a pity that the Panchamar have unwittingly made themselves tools in the hands of these miscreants.

The Panchamar will be well advised to avoid provoking the High Caste Hindus further so that time may heal the wounds already inflicted on them and solve the problem peacefully.

### CORRECTION

Sir, In your edition of last week the word athana is used instead of athman, meaning soul or spirit. Perhaps it was a printer's mistake and needs correction. Thanks.

Yours truly  
S Ramanathan

vent mass-hysteria. But we should remember that even as the original lingodbhavam shown by Shiva to Brahma and Vishnu. May his blessings even grace us into fruition of our aspirations.

## Astrological

## WEEKLY FORECASTS

SRIPATHY

FROM 12 - 3 - 67 to 18 - 3 - 67

ARIES Aswini, Barsani, Kartikai 1st part [Meda Rasi]

Professionally a fairly good week. You will have to work hard for your success. But health upsets and domestic worries will continue. Abdominal complaints likely.

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

Some of your personal problems will be cleared. Ruin to enemies promised. Friends of the opposite sex will be helpful. Expenses will soar. Foreigners and strangers will be helpful.

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

Professionally a good week. Work will be heavy but you will be sufficiently compensated. Domestic harmony will prevail. Minor health upsets likely.

CANCER Punarpusam 4, Pooram, Ayilya [Kataka Rasi]

Things will be delayed unnecessarily. Troubles through secret enemies shown. You will have to work hard for your success. Clashes with friends likely. Success in educational pursuits promised.

LEO Maha Pooram, Uttirai 1, [Singha Rasi]

Sunday and Monday must be spent with care. Rest of the week will be fairly favourable. Financial gains promised. But expenses also will be heavy.

VIRGO Uttirai 2, 3, 4, Attai Chittirai 1, 2 [Kanni Rasi]

You will be quick to pick up quarrels. Spend Tuesday, Wednesday and Thursday forenoon with care. Rest of the week will be favourable for financial deals.

## Indian Politics

(Continued from page 2)

dhi to mention a few out of several for building a greater India which would outshine the glories of the past.

It is fervently trusted that the election of the President and the Prime Minister would be uncontested and even if contested would not subsequently mar the smooth working of constitutional machinery of the country. Being so close to India, geographically, culturally and in many other respects, Ceylon, some of

LIBRA Chittirai 3, 4, Swatiska 1, 2, 3, [Thula Rasi]

Domestic affairs will be in a mess. New ventures will be delayed. Avoid arguments with friends. Health will be unsatisfactory. Eye troubles likely. Spend Thursday evening, Friday and Saturday with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Friends of the opposite sex will prove to be very helpful. Financially a good week. Professional success also indicated. But beware of scandal mongers.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

You will find it difficult to have your way in things this week. Health upsets also shown. Relatives will cause you much annoyance. Gains through landed property promised.

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

You will be able to triumph over your competitors this week. Success in new undertakings promised. But troubles through relatives shown.

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

Financially a good week. You will find some improvements in your personal affairs. Work will be heavy. But you will be sufficiently compensated.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Health will continue to be unsatisfactory. Beware of secret enemies. Troubles in the domestic circle also shown. But financially a good week.

whose sons like Dr. Annada K. Coomaraswamy, Venerable Anagarikha Dharmapala, Mr. C. Jinarajadasa and Sri La Sri Arunanga Navalar have contributed a valuable quota to the present greatness of India, would always continue to have the deepest affection and fondest wishes for the welfare and happiness for its neighbour in an ever increasing measure so as to enable both countries to contribute together in co-operation towards the evolution of a "better world" the noble ideal, spoken of by our ancient sages and seers.



## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 2003 TIn the matter of the Last Will  
and Testament of Guana-  
ratnam wife of Subramaniam  
Kandiah, late of Vadduk-  
koddai East.

Deceased

Vs.  
Subramaniam Kandiah of  
Vaddukoddai East and pre-  
sently of Anuradhapura

Vs. Petitioner

- 1 Kandiah Selvarani
- 2 Kandiah Sotthinathan
- 3 Kandiah Thangarani
- 4 Kandiah Thavaled-  
chumy

Minor 5 Kandiah Yogaledchu-  
my" 6 Kandiah Varnaled-  
chumy all of Vadduk-  
koddai East" 7 Kandiah Rajani of  
Vaddukoddai East.

This matter of the Petition  
of the abovenamed Petitioner  
praying that the 2nd Respond-  
ent be appointed Guardian-  
ad-litem over the minors the  
5th, 6th and 7th Respondents  
and declaring the Last Will  
and Testament dated the 8th  
day of August 1956 attested  
by S. Kandasamy, Notary  
Public, under No. 3509 and  
for the grant of Probate  
thereof unto him coming on  
for disposal before N. M. J.  
Rajendram Esquire, District  
Judge, Jaffna on the 8th day  
of January 1967 in the pre-  
sence of Mr. S. Sivagnanam,  
Proctor for petitioner and the  
affidavit of the petitioner  
dated the 25th day of Decem-  
ber 1966 and of the Notary  
and witnesses to the Will  
dated the 25th day of Decem-  
ber 1966 having been read:

It is ordered that the 2nd  
Respondent be appointed  
Guardian-ad-litem over the  
minors the 5th, 6th and 7th  
Respondents and that the  
said Last Will and Testament  
be declared proved and pro-  
bate thereof be granted to the  
petitioner, as Executor and  
legatee mentioned in the said  
Last Will unless the Respond-  
ents or any other person or  
persons interested shall appear  
and show sufficient cause to  
the satisfaction of this court  
to the contrary on the 10th  
day of April 1967.

The 8th day of January  
1967.Sgd. N. M. J. Rajendram  
District Judge.Drawn by  
Sgd. S. Sivagnanam  
Proctor for Petitioner  
(334 10 & 17)

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 2002In the matter of the intestate  
estate of the late Lydia  
Agnes Nightingale Sethu-  
kavalar widow of S. H.  
Sethukavalar of Kopay  
South, Kopay.

Deceased

J. A. T. Sethukavalar, of 65,  
Point Pedro Road, Kopay  
South Kopay.

Vs. Petitioner

- 1 S. A. Sethukavalar,  
Staff Flat, Jaffna  
College, Vaddukod-  
dai,
- 2 Emily Pullenayagam

wife of V. S. A. Pul-  
lenayagam, presently  
of 30, Kasappa Road  
Colombo 5Insane 3 W. A. Sethukavalar,  
Villa Wards, Mental  
Hospital, Angoda.

Respondents

The 3rd respondent a  
person of unsound  
mind, appearing by  
his proposed guar-  
dian-ad-litem, the 1st  
Respondent S. H.  
Sethukavalar, his  
elder brother.

This matter coming on for  
disposal before N. M. J. Ra-  
jendram, Esquire, District  
Judge, Jaffna on the 7th day  
of January 1967 in the pre-  
sence of Mr. W. Muttukumara-  
swamy, Proctor on the part of  
the Petitioner and the peti-  
tion and affidavit of the  
Petitioner having been read,  
and filed of record:

It is ordered that (a) the  
1st Respondent abovenamed  
be appointed guardian-ad-  
litem over the 3rd Respondent  
in order to represent him  
in these proceedings. (b) that  
the petitioner be appointed  
administrator of the estate of  
the deceased abovenamed and  
(c) that Letters of Adminis-  
tration be granted to him  
accordingly unless the re-  
spondents abovenamed or any  
other person interested in the  
above estate shall show on or  
before the 10th day of April  
1967 sufficient cause to the  
satisfaction of this Court to  
the contrary.

Jaffna, this 7th day of Janu-  
ary 1967.Sgd. N. M. J. Rajendram  
District JudgeDrawn by  
Sgd. W. Muttukumaraswamy  
Proctor for Petitioner  
(337 10 & 17)

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 1618In the matter of the intes-  
tate estate of the late Siva-  
kama Sunthari wife of Sub-  
baiya Natesan of College  
House, Ramanathan College  
Chunnakam

Deceased

Chellappah Mayilvahanam of  
Alaveddy

Vs. Petitioner

- 1 Ratnasabapathy Baskaran  
and
- 2 wife Devi Prasad both of  
Chunnakam

This matter coming on for  
disposal before N. M. J. Rajen-  
dram, Esquire, District Judge,  
Jaffna on the 30th day of  
October 1966 in the presence  
of Mr. K. Kanapathipillai,  
Proctor on the part of the  
Petitioner and the affidavits  
of the petitioner, Notary and  
the witnesses to the Last Will  
having been read:

It is ordered that the Last  
Will of the said Subbaiya  
Natesan deceased dated 4th  
July, 1962 and attested by K.  
Kanapathipillai, Notary Pub-  
lic under No. 4707 and depo-  
sited in Testamentary case  
No. 1618 of this Court, be and  
the same is hereby declared  
proof unless the respondents  
or any other person or persons  
interested shall appear before  
this Court on the 23rd day  
of December, 1966 and show  
sufficient cause to the satis-  
faction of this Court to the  
contrary.

It is further declared that  
the said Chellappah Mayil-

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 1940In the matter of the Intestate  
Estate of the late Tham-  
biah Ratnam of Mallagam  
DeceasedRatnam widow of Thambiah  
Ratnam of Mallagam

Vs. Petitioner

- Minor 1 Ratha daughter of  
Thambiah Ratnam  
and
- 2 Selladurai Arumai-  
nayagam both of the  
same place.

the 1st respondent is a  
minor appearing by  
her guardian ad litem  
the 2nd respondent

Respondents

This matter coming on for  
disposal before N. M. J. Rajen-  
dram Esquire District Judge,  
Jaffna on the 31st August  
1966 in the presence of Mr. S.  
Kanagasabapathy Proctor on  
the part of the petitioner and  
the affidavit of the petitioner  
dated the 31st August 1966  
having been read,

It is ordered that the  
abovenamed 2nd Respondent  
be and he is hereby appointed  
guardian ad litem over the  
minor the 1st respondent and  
that the petitioner be and she  
is hereby declared entitled to  
have Letters of administra-  
tion to the estate of the said  
intestate as his widow and as  
one of his heirs, and Letters  
of administration be issued to  
her accordingly unless the  
Respondents or any other  
person or persons interested  
shall appear before this court  
on or before the 1st day of  
November 1966 and state  
objection or show sufficient  
cause to the satisfaction of  
this court to the contrary.

The petitioner do produce  
the minor in court on the said  
date-N. M. J. Rajendram  
District Judge, Jaffna

31-8-1966

Time Extended 20-1-67  
N. M. J. Rajendram  
D. J.Time Extended 20-2-67  
N. M. J. Rajendram  
D. J.

332 3 &amp; 10

vahanam be and he is hereby  
declared entitled to have Let-  
ters of Administration of the  
Estate of the abovenamed de-  
ceased with a copy of the  
Will annexed and such Let-  
ters of Administration be  
issued to him accordingly  
unless the Respondents or any  
other person or persons inter-  
ested shall appear before  
this court on or before the  
23rd day of December 1966  
and show sufficient cause to  
the satisfaction of this Court  
to the contrary.

This 30th day of October  
1966.Sgd. N. M. J. Rajendram  
District Judge, JaffnaDrawn by  
K. Kanapathipillai  
Proctor for Petitioner.23-12-66. Time to show  
cause extended to 15-3-67.Intd. N. M. J. R.  
D. J.

(333 3 &amp; 10)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDROTestamentary Jurisdiction  
No. 882In the matter of the intestate  
estate and effects of the  
late Maniccam Rajendram  
of Karaveddy North

Deceased

Maniccam Wijeyaratnam of  
Karaveddy North

Vs. Petitioner

Sinnemmah widow of Tham-  
pu Maniccam of Karaveddy  
North

Respondent

This matter coming on for  
disposal before V. M. Cooma-  
rasamy Esquire, District  
Judge, Point Pedro on the  
15th day of January 1967 in  
the presence of Messrs Ratna-  
singham & Subramaniam  
Proctors on the part of the  
Petitioner and the petition and  
affidavit having been read,

It is ordered that the  
abovenamed petitioner as the  
sole heir of the said deceased  
be declared entitled to have  
Letters of Administration to  
the estate of the said deceas-  
ed and that Letters of Admin-  
istration be issued to him  
accordingly, unless the above-  
named respondents or any  
other person shall on or be-  
fore the 23rd day of March  
1967 at 10 O'Clock in the  
forenoon appear and show  
sufficient cause to the satis-  
faction of this Court to the  
contrary.

The 17th day of January 1967

Sgd. V. M. Kumaraswamy  
District Judge,Drawn by  
Proctors for Petitioner  
331 3 & 10

## 'ORDER NISI'

IN THE DISTRICT COURT  
OF POINT PEDRO

No. Testy 876

Karthigesu Roopamoorthi of  
Kambamalai

Vs. Petitioner

1 Vairamuthu Sinnadurai and  
2 wife Pakiam of Urikadu

Respondents

This matter coming on for  
disposal before V. M. Cooma-  
rasamy Esquire, District  
Judge on the day of October  
1966 in the presence of Mr.  
V. P. Rajaratnam Proctor for  
petitioner and the affidavit  
of the petitioner, the affidavit  
of the witnesses and the affi-  
davit of the Notary attesting  
the Last Will having been  
heard.

It is ordered that the Will  
of Neelathadchi the deceased  
dated the 15th day of August  
1966 and now deposited in this  
Court and the same is hereby  
declared proved unless the  
respondents or any other per-  
son shall on or before the 14th  
day of December 1966 show  
sufficient cause to the the con-  
trary.

It is further ordered that  
the said petitioner as the Exe-  
cutor named in the said Will  
and that he is entitled to have  
probate of the same issued to  
him accordingly.

Sgd. V. M. Kumaraswamy  
District Judge.Extended and Reissued Re-  
turnable 31-1-67V. M. Kumaraswamy  
District Judge,  
Extended & Reissued. Re-  
turnable 15-3-67.  
V. M. Kumaraswamy  
District Judge

336 10 &amp; 17

THE JAFFNA MUTUAL  
BENEFIT FUND Ltd.

(Established 1978)

**Shares** 5000 shares of Rs. 100/- each 80 monthly  
instalments of Re. 1/- per share will earn  
Rs. 100/- for each at the end of the period.  
Shares issued all time

**Savings 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 12 months  
and 36 months and interest allowed at 6%  
and 8% respectively.

**Loans** on the security of Jewels a speciality  
Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO

S. KANAGASABAI, J. P.  
Shroff.

சென்னை நகரில் உள்ள கனம் மாவட்ட நீதிமன்றம்  
பிரதமராகும் கனம் குமாரசாமி, டிஸ்ட்ரிக்ட் ஜட்ஜ்  
கார்ட்டர் மற்றும் கனம் சிவசாமி கார்ட்டர் மூலம்  
சென்னை நகரில் உள்ள கனம் நீதிமன்றம்

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