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## THE STORY OF THILLAINATHA THAMBIRAN OF VARANI-KARANAVAI

(By M. SABARATNASINGHE, B. A.)

TRADITION has it that the earliest settlement in North Ceylon of Saiva Guru-Thilagars from the kingdom of Tanjore took place some time about the 5th century A. D., during the reign over Vanni of the historically famous Kulakottu-Maharajah Prince Kulakottan, as is well known, was of noble descent, being the grandson of Manu-Neethi-Kanda Chola-Maharaja of Thiruvavur and the son of King Vararamatheva Cholar, who had pulled down the brick walls of Konesar Temple and rebuilt them with granite. Kulakottan also appears to have made further additions to the temple and endowed extensive paddy fields in Tamblegamam. It is to look after and protect the widely scattered Konesar Temple properties that he got down Poopala-Vannian and other Vannia chiefs from Chola-mandalam.

It is said that, though King Vijaya and his immediate successors renovated and maintained the Thiruketheeshwaram Temple, being themselves devout Hindus, the later Sinhalese kings, who had embraced Buddhism, lost interest in that pre-historic temple so that when Kulakottan assumed suzerainty over the Vanni, the temple was almost in ruins. He rebuilt the temple with many additions. He also brought down many Saiva priests from Vatharaniam and settled them at Thiruketheeshwaram and elsewhere. The Saiva Kurukkals of Varani also belonged to the same batch. Reference to their origin is made in *Eela-Mandala-Sathakam* thus:

"குளமார் தருகனன் கண்ணந்தி  
வண்ணனுமுற  
கோதிலே தார கின்று  
குணத்தி குளகோட்டு கிருபணமுற  
கொடுவந்த  
குளவிரவர் கூர்த்த நிபின்  
வணமார் தருகுவை கித்தாந்த கை  
னின்  
வழுவருட் செல்வர் வேத  
வணமுறைய யசைமுப் பழித்தமொழி  
யம்மைமொடு  
வழிபட்டு வாழு கோர்."  
—(Stanza 71)

There is no doubt that free intercourse had existed between the ports of North Ceylon and Kodikarai of Coramandel coast in South-East India from very ancient

times. Varani is only a few miles from some of these Ports and the ancient route to the Vanni from Vallipuram very probably lay quite close to it. In due course, therefore, it became the head-quarters of local as well as Vatharaniam Saiva Kurukkals.

Thillainathar was born in a Saiva family of Vatharaniam. He lost his father very early in life and the family was reduced to such straitened circumstances that as a mere lad of tender years Thillainathar was forced to eke out a living by tending cattle for his more well-to-do relations. Daily he would take out their cattle in the morning to graze in the communal pasture grounds outside the village and bring them back before nightfall.

In those days and even before them, it was customary for Saiva Kurukkals from Vatharaniam to come over to Jaffna to perform initiation and religious ceremonies in different parts of the Peninsula and invariably they made Varani their headquarters.

One of these Vatharaniam Saiva Kurukkals, who was also a Trustee of the temple at Vatharaniam, was one day walking along a path that led across one of the pasture grounds when his attention was rivetted by the extraordinary sight of a cobra decapello with its hood extended, rhythmically swaying opposite the feet of a lad sleeping under a tree. As he approached closer, the cobra glided away, but his attention was drawn to the peculiar lines marked on the soles of the sleeping boy. He knew enough of Samudrikai to make out on those feet the sign of Vishnu's conch and discus (சங்கும் சக்கரமும்). On learning from the boy, after he awoke, that he was born of respectable Saiva parents well-known to the kurukkals personally, he sought out the mother and secured her consent to taking the boy with him to Vatharaniam, where he proposed to educate and train him for the priesthood. As he was childless, he had already made up his mind to adopt the boy as his heir.

Thillainathar finished his apprenticeship as a chela of his adopted father, completed

in due course his theological studies and was ordained a priest, but his heart was not for pursuing an occupation for the mere sake of obtaining a livelihood. He had already come into close contact with Goanaprakasa Munivar, who had his own Mutt at Chidambaram. Inspired by the holy example of the latter he asked for and was invested with the yellow robe of the Sannyasin at the hands of the Munivar himself.

On his return to Vatharaniam he succeeded his adopted father to the trusteeship of Vatharaniam Temple and in due course rose to be the chief trustee and the Koil-Thambiran or custodian of all the temporalities belonging to the temple. He was henceforth known as Thillainatha Thambiran.

A strong rumour, not without foundation, soon spread some decades previously, that Hyder Ali had captured the territories of the Nawab of Arcot and was marching towards the south, pulling down Hindu temples and robbing them of jewels and images. The priests of the temples at Chidambaram and Thiruvavur were alarmed and so they

(Continued on page 4)

### Tiruketheeshwaram Society

At the seventy third meeting of the Working Committee of the Tiruketheeshwaram Temple Restoration Society held recently at the old Kathiresan Temple Bambalapitiya, Colombo. 53 new members were elected Dr C. Arulampalam retired Medical practitioner and Mr. R. A. Nadesan along with Mrs. R. A. Nadesan were elected life members of the Society having contributed rupees one thousand and one (Rs. 1001) each. Arrangements regarding the Society's madam at Tiruketheeshwaram were also considered. It was decided to expedite the collection of funds and the work of temple reconstruction.

## SPIRITUAL VIEW OF MATERIAL PROJECTS

(VEDANTA KESARI'S COMMENTS)

IDEAS are the seeds of civilizations and roots of history.

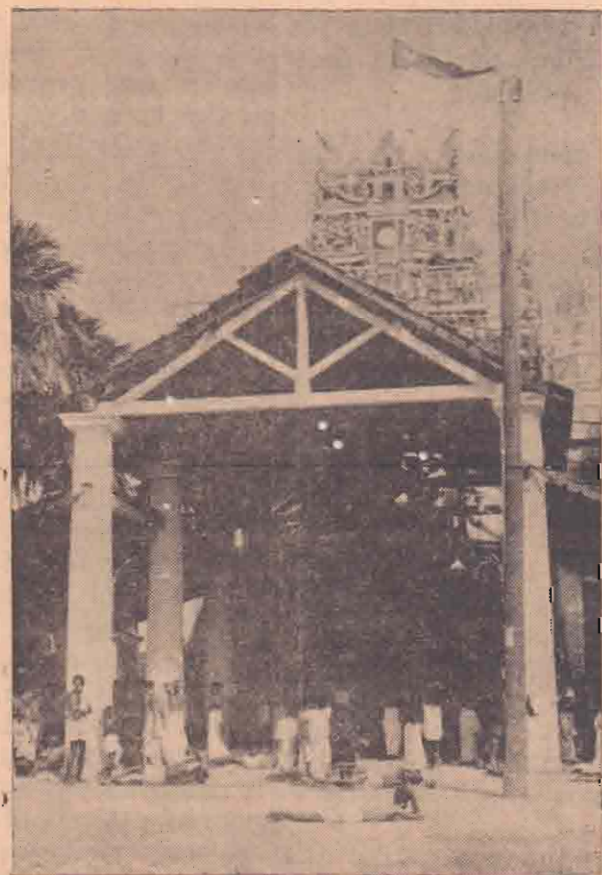
True leaders of people are those who while themselves growing in ideas can hold unto people such flames of thought as may bring about inward and outward transformation everywhere. Gandhiji had given India a few ideas and that changed the face of India. Pandit Nehru himself is to a considerable extent an idea-product of Gandhiji. But in his own turn Pandit Nehru has given this nation a few ideas which have set in motion in this country mighty creative activities. This is his richest gift to the Indian nation which he has been serving so wonderfully decades upon decades.

Pandit Nehru's latest gift of idea is that of India's new places of pilgrimage. While inaugurating the Bhakra canals the Prime Minister of India said that he looked upon these works 'as temples and places of worship' and added 'I feel more religious-minded when I see these works'. Later on while addressing a public meeting on July 13, '54 at Churk (Uttar Pradesh) Pandit Nehru placed before the nation this unique idea in a more elaborate manner.

We have in India many cities of religious pilgrimage. But new places of pilgrimage of resurgent India are in the making today at the site of the vast construction projects. I would recom-

(Continued on page 6)

## Skanda Moorthy Chariot Festival



SEVERAL THOUSANDS OF SAIVA  
DEVOTEES HAVE CHARIOT  
DHARSAN AT NALLUR TODAY

## NOTICE

The offices of the Hindu Organ and Intusathanam and of the Saiva Prakasa Press will be closed on Friday the 27th and Saturday the 28th inst. on account of the Nallur Kandasamy Temple Car and Theertham Festivals

Manager.



திருச்சிதம்பரம்.

சமச்சிவாயவே ஞானமுந்நவியும்  
சமச்சிவாயவே நானறிவிச்சையும்  
சமச்சிவாயவே நானறிநேந்திரமே  
சமச்சிவாயவே நன்னெறிசாட்டுமே

திருச்சிதம்பரம்.

Hindu Organ

FRIDAY, AUGUST 27, 1954

Treasure These Thoughts

Meditate and seek happiness in your innermost being. Perfect serenity and peace that passeth all understanding will be yours.

## RELIGIOUS REVIVAL

THE place of religion in this age of democracy cannot be well defined. It is true that democracy has not succeeded in making all fools wise men. Nor can it be said with certainty that life today is in any way superior to that in the pre-democratic period. However there is the one unassailable fact that religion alone can save the world and not the multifarious political ideologies that are being preached with text book precision.

A true religious revival in any age need not have any bearing on the peculiarities of the variations of political philosophy. A spiritual awakening in a democratic age can only mean that the people as a whole show great feelings of god-consciousness, not by the influence of a political revolution, but by the inherent process of natural evolution. Viewed thus the religious revival that is being paraded in the name of political awakening has no spiritual significance. The multitude may make a nation but cannot shape a religion.

In the context of the religious awakening in this Island it should be observed that political organisations and leaders cannot justifiably lead a spiritual revival unless it be

## Religious Outlook In Life

Speaking at the Prizeday at the Madras Christian College Mr. P. V. Rajamannar the Chief Justice of Madras High Court said:

There was a prevalent idea that religion was a periodical affair. Some considered it strictly compartmental as if it was separate by itself. Others thought that religion was something which they could find in a place of worship, something that they could indulge in when they chose. It was a wrong view. Religion should unconsciously permeate their life. In India, whether one was a Hindu, Muslim or Christian, he was more reflective and contemplative and more interested in things which were not material. It was also some times made a charge against Indians. The youth of today however, seemed to be falling away from the traditions of India. Generally speaking there was spiritual anarchy or disintegration. There was a collapse of the orthodoxy of the past generations. On the other hand, they did not find anything dynamic to replace the crumbling orthodoxy. The result was that they were left without anything, like a boat without rudder. This was only a passing phase and soon there would be a revival of spiritual values playing a prominent role in everyday life. It was necessary for youths to have this religious and spiritual background throughout their life even when they were indulging in other activities.

that such societies and statesmen belong to the Gandhian school of politicians. What requires to be revived in this country is not the reform of religion but the awakening of the people to a sense of practising religion. Hence the duty of the Saiva leaders and organisations is simple but significant. The practise of Saiva life has to be revived with reference to the educational and cultural aspects.

Why should the world move towards tragic disaster if every man and woman only made an effort to live according to the requirements of his or her religion? What can stop this decay? The practice of religion alone can change this calamitous course. Religious leaders and organisations, therefore, have to plan a program of work not for filing embellished reports of activities but for making every man and woman become God-conscious. This cannot be achieved unless leaders submitted themselves to the rigid discipline of spiritual practice unhampered by political distractions.

## NEW BUILDING FOR JAFFNA DISTRICT COURT

Mr. S. Rajaratnam who has retired from the Judicial Service, in the course of his reply to the address of Mr. T. Muttusamypillai, Crown Advocate portions of which had appeared in an earlier edition, referred to the urgency of the need for new buildings for the Jaffna District Court and congratulated the Staff of the District Court on the efficient discharge of duties thus:-

I would impress upon you the need for a new court house. Though the District Judge of this court is able to sit in comfortable quarters, the additional District Judge, the Magistrate, the lawyers and the staff suffer a lot for want of space to work. So I will press on you to urge that a new court house comes into being.

I should not fail in my duty to give utterance to my appreciation of the hard work put in by my active and energetic Secretary and his faithful band of assistants. You gentlemen are not aware that they at times had to forego their leave, especially during the statutory vacation to put the record room into proper order. It is the hard work done by them that has enabled this court to attend to motions submitted by various proctors within 24 hours of the motions being presented. It has also enabled this court to sign payment orders within 24 hours of the applications being made.

Such work can only be capably expedited now due to the co-operation of the staff.

## School For Research In Languages

A linguistic school to encourage fundamental research in Indian languages will be established in Poona by the Deccan College Post-Graduate and Research Institute. The school will start functioning from November 15.

The establishment of such schools was one of the three major projects recommended by a Standing Committee appointed by the Conference of Linguists and Educationists held last year under the auspices of the Deccan College. Two more similar schools will be established next year.

The projects recommended were a new linguistic survey of the country on an all-India basis, summer and winter schools for post-graduate training in principles and

## Proper Use Of Palmyrah Products

## New Society Formed

A Society for the development of Palmyrah Products was inaugurated on Saturday the 14th of August 1954 at the Shrioff Hall at Karukampalai Keesimalai at a meeting of the public most of whom were teachers from different parts of the Peninsula. The meeting was presided over by Mr. V. K. Selathurai of Alavetty. Mr. S. Senathiraj of Chuliperam and Mr. T. S. Appudurai, F. P. O., Tellippalai & others who spoke at the meeting emphasized the contribution the palmyrah could make towards the improvement of the economic conditions in the N. r. h. Mr. A. Sinaathamby, who had just retired from services as Teacher at Umpirai Hindu College brought to the knowledge of the audience the results of his 20 years research and experiments with the produce of the palmyrah palm and explained how various foods as Oat meal, Thorai and pudding could be prepared from Panam Kilanku. He also pointed out that biscuits and toffee could be made from palmyrah fruit juice. The society resolved to device ways and means of making use of every produce of the palmyrah to advantage.

A Committee of the following was then elected. Messrs V. K. Selathurai (President), S. Senathiraj and V. Eliyathamby (Vice-Presidents), A. V. Chintampalam (Secy.), A. Sinaathamby (Treas.), M. Ponnampalam, K. Vairavanathan, S. Ananthahurai, S. Arumugam, V. Kandiah, M. S. Subramaniam, A. Sivasubramaniam, V. Ponniah and V. Sangarapillai.

methods of modern linguistics as applied to Indian languages and common-graded vocabularies of principal Indian languages.

The schools-sponsored under grant-in-aid received from the Rockefeller Foundation - will specialise in the four Dravidian and five Indo-Aryan languages. Provision has also been made for the participation of linguists and research associates from U. S. A., U. K., Pakistan, Burma and Ceylon.

## 'Believe in God'

—Appeal by C. R.

In the course of a recent speech, Shri C. Rajagopalachari placed great emphasis on the practice of religion. Said he "The right kind of education we are having has somehow, to use a favourite phrase sabotaged religion, sabotaged piety, and people who have received some education are not afraid of doing things which the common folk would be afraid of doing. People may do certain things for getting a name, or to win a point, to make money or to obtain a job. It was not as if the education man had become more courageous than the unlettered man. The common folk hesitated to do certain things because they were superstitious. Superstition had been removed from the educated person by the process of education. 'I have come to believe that religious errors are not so dangerous as intellectual errors.'

He was very pleased therefore to hear the chanting of Vedic verses by the students. It was very important to remember that these prayer songs were the ones sung by their fore-fathers, the Rishis, thousands of years ago. Brass furnishings on doors would be bright if they were constantly polished. Similarly their spiritual strength would have to be kept polished from time to time. Apart from routine honesty, they must get into the habit of thinking that to fall from uprightness was a very disgraceful thing.

It would be wrong for him to-day to ask students to give up colleges or lawyers to give up courts. Nothing could be more foolish. But some sacrifice is necessary for the young people. The experience of sacrifice is essential for strengthening character. They must know what to sacrifice. One had to give up something in order that another might be happy. Every one of them had to serve somebody in some way, doing something. "It is easy to know how to gain, but it is difficult to know how to lose. Now, you must know how to lose." Rajaji suggested various ways to learn to sacrifice including their 'losing' a rupee for giving to the Gandhi Mantap Fund or sacrificing an evening to attend a Gita class. It would be an 'exercise to character.'

Rajaji said that all he had said would be irrelevant unless they believed in God. If you do not believe in God, all that I said will be out of court, he said. If they tried to do all these things without belief in God, it would be like trying to build an upper storey without the ground floor. He pointed out how Sankara, Tiruvalluvar, Kambar, Socrates and that "iconoclast of iconoclasts, Gandhi" and Tilak had all believed in God.

# INDIA'S YEARNING FOR PEACE

## Not Merely Philosophical

Geographically, India is the one great nation which might be able to stay out of a world war,

But on all other counts world war would bring ruin and anarchy to India more surely than to any other nation.

Pandit Nehru has angrily rejected the negative label of "neutrality" for India's foreign policy. He rejected it again in an interview he granted me in Delhi.

He also rejected the term, "Third Force," which some people have tried to pin on India.

"Those who use this phrase sound rather like people wanting to form an army of the halt and the lame", he told me.

He preferred the term, "Third Area", he said. India's aim was to promote policies which would make people think less and talk less in terms of war. India would support any move which increases it.

"I can't believe that China is prepared to risk a major war just to enlarge its borders," said Mr. Nehru. "I can't believe that the U. S. wants war. We must continue to seek a settlement in the Far East, step by step."

From now on I am not quoting Nehru's exact words, but I am quoting his sentiments and those of other Indian leaders, when I assign to them a belief that India is not strong enough to "pick sides" in the cold war with any prospect of thereby deterring an aggressor.

India is not entirely "halt and lame," but she is far from being well equipped in the weapons of modern war. She still invites the sort of cynical jest which Stalin made, when reminded of opposition by the Vatican. "Tell me", he asked, "how many divisions has the Pope?"

India believes that by moral remonstrance, peaceful example and persistent mediation she can achieve more than by taking a strident part in the East-West conflict.

To imagine that Nehru has fitted Gandhi's "non resistance," and pacifism to the internal and ex-

ternal policies of a free India is to disregard the facts.

Nehru's rigorous suppression of violence in India, whether it comes from Communists or Hindu extremists, is a practical denial of namby-pamby neutralism.

The strategic disposition of the Indian Army today also denotes a very solid determination to meet aggression forcefully, from any possible source.

India's yearning for peace is not only philosophical. It springs from a knowledge that all India's hopes of building a progressive democracy would be swept away in a world war.

With these hopes would be swept away also world democracy's foothold on the Asian mainland.

Westerners like Chester Bowles, the retiring U. S. Ambassador to India, have learned to understand this.

Their word is likely to bear weight at Washington. American senators & slick commentators will be less noisy in future in their gibes about India's "fence sitting" and Nehru's "softness".

### Social and Industrial Revolution launched

India's fears of a world war must be measured against the background of India's State planning, which has launched a social and industrial revolution in the face of colossal handicaps.

In the five short years since independence India has had given itself a constitution and held general elections. In the circumstances, this task might well have been the sole pre-occupation of a nation of India's size and backwardness.

But, in addition, India had to stanch the wounds caused by the partition of a sub-continent that was a single economic unit. It had to cope with millions of refugees; with the threat of war with Pakistan; with a major famine; with the problems of diverse language and religion; and with the urgent call for thousands of new administrators and technicians.

The rice famine alone, and the need to substitute imported wheat for rice in the dietary of tens of millions of conservative, illiterate peasants in Bengal and Madras, was a handicap of dimensions

### Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 29-8-54 TO 4-9-54

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

There will be some misunderstandings in the family circle. Ill health to children is also likely. Relatives will cause you much inconvenience and expenditure. Postpone new deals for next week. Last day of the week must be spent with care.

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

Your relatives will cause you some troubles by interfering in your domestic affairs. You may begin anything new before this week end. Better to finalise important deals before 4th September.

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

This is a week which will be very unsettled. You will find it difficult to come to any decisions in important affairs. But do not worry much because a very favourable time begins next week.

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

Expenditure will increase. You will find it difficult to honour your promises this week. Beware of accidents. Some friends or close relatives may cause you some anxiety. Do not begin anything new.

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

A good week for professional deals. Do not make any rash decisions and avoid long term commitments. Listen to advice from friends and you are bound to succeed.

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

An unsettled week. Relatives will upset your mental peace. Health should be given particular care for some time. Eye troubles likely.

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

There is likely to be some changes in your routine work. A small trip or transfer likely in the near future. Friends will prove to be very helpful.

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

Health upsets likely this week. Father's relatives likely to cause you some anxieties. Avoid rash deals and new ventures should be postponed till next week.

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

You will be able to get help from some influential friends this week. Success in litigation is promised. You will be able to recover some money that you gave up for lost before week end.

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

The first day of the week must be spent with care. Avoid arguments. After Monday you will find some improvements in your personal affairs. Financial gains promised week end.

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

Sunday will be favourable for personal affairs. Monday, Tuesday and Wednesday morning must be spent with care. Rest of the week will also remain favourable.

**PISCES** Pooradatti 4, Uttiradatti, Revati. [Meena Rasi]

Mother's health likely to cause you some anxieties this week. Avoid arguments with relatives Wednesday afternoon Thursday and Friday the worst out of the lot. Week end will turn out to be favourable.

seldom appreciated by the outside world.

We might begin to understand it by trying to imagine what Australia would suffer if there was a crop failure, and if our population were suddenly called upon to improvise half its subsistence from rice and bamboo shoots imported from China—with all the problems of distribution, marketing and adaptation which would arise everywhere, from the Melbourne wharfside to the Mallee kitchen.

It is hardly surprising that Indian civil servants are sadly proud of statistics which show that deaths among them from overstrain and heart failure have doubled in the past few months.

Yet despite this, and much more, India is finding some £3000 million to finance the Five-Year Plan by internal investment and foreign aid. (Most of it must be found internally, in a country where only one in every

500 people earns enough to pay income tax)

### Plan by Democratic Processes

Moreover, India is pledged to fulfil its Plan by democratic processes, with a guaranteed compensation for all land which is taken from landlords for redistribution, and for all industries nationalised.

"No such planning has ever before been attempted without expropriation and coercion," is the boast of Indian leaders. There is no gainsaying them.

For years to come it will be a race against the impatience of the Indian masses to receive some reward for their work and sacrifice. The Communists will do their worst to nurture this impatience.

When India enters the Second Five-Year Plan, three years hence, nothing except a massive inflow of foreign capital will main-

tain the tempo of progress.

India's hopes of attracting this capital are based on convincing the world, and the U. S. in particular, that a blend of State socialism and private investment will assure reasonable dividends and safeguards against the expropriation of overseas firms who put some of their eggs in the Indian basket.

But world war would curtail international investment, deny India vital imports of machinery and other capital equipment, and generally promote such shortages and inflation as would plunge India into anarchy, even if India could escape actual military involvement in the tide of war engulfing the Middle East and South East Asia.

It is against this background that taunts and reproaches addressed to India's "neutrality" become marks of political illiteracy.

(Information Service of India)

# The Story Of Thillainatha.....

(Continued from page 1)

made speedy and secret arrangements to hide the original Nadaraja and Theagaraja images and install in their places substitutes which to all appearances looked like the real ones.

It took several years for the Nawab of Arcot to regain his territories and drive away the Muslim iconoclastic marauders. Chidambaram appears to have escaped sacrilege but the presence of Muslim shrines side by side with Hindu ones in some of the cities of South India is a trace of their occupation at some time or other by Muslim invaders. It is interesting to note, however, that the outer ramparts of Chidambaram Nadaraja Temple have been occupied for military purposes by both the French as well as the British. The custom of firing cannon to announce the hours during festival time is a survival of military practice.

When peace was restored, the priests of both Thiruvavur and Chidambaram began to think of re-installing the genuine original images in their respective shrines, but it so happened that some of the priests who had been entrusted with the assignment of concealing the sacred images had died, while the rest could not exactly locate the place of burial or concealment. The credit of chance discovery of these images goes, however, to that illustrious son of Jaffna, Thillainatha Thambiran, on the soles of whose feet were Vishnu's conch and discus.

Thillainatha Thambiran used to travel frequently to Chidambaram to meet his Guru, Gnanaprakasa Munivar. During one of those trips, he happened to halt for a breathing space at a jungle spot near some pasture grounds. While resting there he happened to overhear a talk among some cowherd boys about their idea of conducting a sham festival. The frequent mention, during their talk, of "Pulady Nadayan and Theagan" aroused his curiosity. So he talked to those boys and learned from them that they had found some old images resembling those in the temples at Chidambaram and Thiruvavur and that they used to play with them and sometimes for fun even perform pujas. They neither were aware of their identity nor did they ever suspect that they were of pure gold. They had not even informed about their find to their parents but kept the whole thing as a secret among themselves so that they could always play with them. The term "Pulady" was in reference to the deep hollow in the trunk of a huge tamarind tree in which those images were kept hidden. When he inspected the images, he was able to make out that they were the images for which the priests were search-

ing everywhere, but he did not tell anything about it to the boys.

Taking leave of the boys, Thillainatha Thambiran proceeded on his way to Chidambaram where he met his Guru, Gnanaprakasa Munivar, and told him about his discovery. They both then informed the Deekshatars. Information was also conveyed to the priests of Thiruvavur Temple.

The images were identified and conveyed to their respective shrines in ceremonial procession. Devotees who had recently witnessed the processions in connection with the images of Konesar Temple may be able to form some idea of such ceremonies. The image of Dancing Siva at Chidambaram, especially, is acknowledged by Western savants as the most beautiful piece of Art in the whole world. Being made of the purest gold, it has a peculiar lustre of its own. Pure gold is somewhat soft and that is why the greatest care is taken of the Nadaraja image by the Deekshatars. They would rather die than allow anything happen to it as a result of their carelessness. Once one of the wheels of the temple car in which the image was being taken out in procession became loose and the car leaned sideways. The image was about to topple over when the Deekshatar who was entrusted with the care of it embraced it and held it so tight that, when both crashed, only the Deekshatar's body hit the platform as he managed to keep the image pressed to his bosom and fall with it on his body and act as buffer. Being made of gold the image was very heavy. They found the image with all its jewels intact but the Deekshatar was dead!

Innumerable are the legends relating to this most popular image of the Cosmic Dance of Siva. One such is that relating to its origin. It is not known when exactly this image was enshrined at Chidambaram. The original image worshipped by Vyagrapathar and Pathanjali Munivar when they were supposed to have been performing taptasya for a vision of the Cosmic Dance of Siva, which was said to have taken place earlier, before the Rishis of Tharuvanam, was a Sivalingam (Moolath thaneswarar of Chidambaram) which was installed under a banyan tree in the forest of Thillai or Thillainanam. The first vision is supposed to have been vouchsafed to them at noon on a Thursday which also happened to be a Thai poosam day.

Historically speaking, Hiraniya Varman who made Kottavankudi, adjoining the present site of Chidambaram,

his capital, was the Chola or Pallava king who caused the shrine of Nadaraja at Chidambaram to be built but it is difficult to determine whether he was the king who ordered a famous worker in gold to cast the original image of Thillai-Nadaraja-Moorthy in pure gold. He it is not probably that made costly endowments to the Koil (the term "Koil" originally applied only to the Nadaraja Temple at Chidambaram) and organised the far-famed Darshana Festivals of Thirumanjanam and Thiruvaidra. The sculptural representations of the 108 postures known to the Natya Shastras and the Gopurams definitely point to Chola-Pallava influences.

(To be continued)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No 1788 T

In the matter of the estate of the late Achchimuttu widow of Velppilai Chelliah of Urumpirai, Jaffna.

Deceased  
Chelliah Balasingam of Urumpirai, Jaffna Petitioner.  
Vs.

1. Chelliah Kanagaratnam Lunatic 2. Chelliah Vanniasingham and, 3 Chelliah Eahupillai all of Urumpirai  
The 2nd respondent is a lunatic appearing by his Guardian-ad litem the 1st respondent.

Respondents  
This matter coming on for disposal before Spencer Rajaratnam Esquire, District Judge, Jaffna on the 28th day of July 1954 in the presence of Mr. A. Thirugnanasothy, Proctor on the part of the petitioner and the affidavit of the petitioner dated 10th July 1954 and petition having been read:

It is ordered that the abovenamed 1st respondent be appointed guardian-ad litem over the Lunatic 2nd respondent and the petitioner as one of the sons and heirs of the said deceased be declared entitled to have Letters of Administration to the estate of the said deceased and the same issued to him accordingly unless the respondents or others interested shall on or before the 3rd day of September 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of August 1954.  
Sgd. S. Rajaratnam  
District Judge

Drawn by  
Sgd. A. Thirugnanasothy  
Proctor for Petitioner  
(O 81 27 & 3).

## ORDER NISI

IN THE DISTRICT COURT OF MANNAR  
Testamentary Jurisdiction  
No. 820

In the matter of the Last Will and Testament of the late Habebmohamed Abdulkareem of Variveli  
Deceased  
Neinamohamed Mohamed Sultan of Methaveli

Vs. Petitioner  
1. Seinambu widow of Abdulkarim of Methaveli  
2. Kubara Umma, wife of

ORDER NISI  
IN THE DISTRICT COURT OF CHAVAKACHCHERI  
Testamentary Jurisdiction  
No. 42T

In the matter of the intestate estate of the late Appukuddy Thambirajah of Katkuli in Chavakachcheri

Deceased  
Maheswary widow of Appukuddy Thambirajah of Katkuli in Chavakachcheri

Vs. Petitioner  
Minor 1 Nithyanandarajah son of Thambirajah  
2 Ramanathan Subramaniam of Katkuli in Chavakachcheri

Respondents  
This matter of the petition of the Petitioner coming on for determination before S. Thambydurai Esquire, District Judge, Chavakachcheri on the 22nd day of July 1954 in the presence of Mr. S. Siva Rajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovenamed 2nd Respondent be and he is hereby appointed Guardian ad litem over the 1st respondent for the purpose of representing the said minor 1st respondent in these testamentary proceedings and that Letters of Administration to the estate of the said deceased be granted to the petitioner as widow of the said deceased unless the said respondents shall appear before this Court on the 14th day of September 1954 and show cause to the satisfaction of this Court to the contrary.

The 22nd day of July 1954  
Sgd S. THAMBYDURAI,  
District Judge.

Drawn by  
Sgd S. Sivarajah  
Proctor for Petitioner,  
(O. 77. 20 & 27)

Segudavood of Variveli  
3. Mohideen Umma wife of Meeramohideen of Pandaraveli

4. Mohamed Cassim Neina-mohamed of Pullaichipotkerni

5. Mohamed Mohideen Mohamed Shariff

6. Mohamed Mohideen Segu Sultan both of Variveli

7. Mohamed Meerasaibo Mohamed Usoc of Methaveli Respondents

This matter coming on for disposal before K. Jeyakody Esquire Addl. District Judge Mannar on the 28th day of May 1954 in the presence of Mr. M. M. Aboobahir Proctor on the part of the petitioner and the affidavit of the said petitioner and the attesting witness Uthumaneima Mohamed Masthan having been read:

It is ordered that the said Last Will dated 21-8-39 be proved and that the said petitioner be appointed executor and that Probate be issued to him unless the respondents or any other person shall on or before 12th day of August 1954 shew sufficient cause to the contrary.

Sgd. K. Jeyakody  
Addl. District Judge.  
The 16th day of July 1954.

12-8-54. Date of shewing cause extended to 7-9-54.

Sgd. K. Jeyakody  
Addl. District Judge.  
(O 83 27 & 8)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 1787

In the matter of the Last will and Testament of the late Kanagasabai Thamboo of Vaddukoddai East

Deceased  
Meenadchippillai widow of Kanagasabai Thamboo of Vaddukoddai East.

Petitioner.  
This matter coming on for final disposal before Spencer Rajaratnam Esquire District Judge of Jaffna on the 3rd day of August 1954 in the presence of Messrs Subramaniam and Semasuram Proctors on the part of the petitioner abovenamed and the affidavit of the petitioner dated 19th day of July 1954 and the affidavit of the attesting Notary and witnesses dated 19th July 1954 having been read:

It is ordered that the Last will and Testament of the said Kanagasabai Thamboo bearing No. 2937 dated 28th March 1953 and attested by M. K. Subramaniam Notary public the original of which has been produced and deposited in this Court be and the same is hereby declared proved and it is further declared that the petitioner abovenamed Meenadchippillai widow of Kanagasabai Thamboo is the sole executrix named in the said Last Will and she is entitled to have probate thereof issued to her accordingly.

Sgd. S. Rajaratnam,  
District Judge.  
This 3rd day of August 1954.  
(O. 80. 20 & 27)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 1779

In the matter of the estate of the late Ramasamy Thammotheram of Vaddukoddai West, Jaffna Deceased  
Chinnammah widow of Thillaiampalam Ramasamy of Vaddukoddai West

Petitioner  
Vs

1. Ramasamy Ranganathan of do

2. Ramasamy Ramachandran of do

3 Ramasamy Sathibamah of do

Respondents

This matter of the petition of the abovenamed petitioner coming on for disposal before A. E. R. Correa, Esqr District Judge, Jaffna on the 28th day of June 1954 in the presence of Mr. V. Nagalingam, Proctor for Petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the petitioner be declared entitled to letters of administration of the estate of the said deceased unless the said respondents or any others shall appear before this court on the 2nd day of August 1954 and show cause to the satisfaction of the court to the contrary.

This 28th day of June 1954  
Sgd. S. Rajaratnam  
District Judge

Extended to 3-9-54  
(O 78 20 & 27)

## Culture The Result of Wisdom

Sri Prakash, the Governor of Madras, speaking at the Madras School of Social Work exhorted the students to preserve culture and civilisation together.

Civilisation, the Governor pointed out, was expressive of the whole structure of society. Talking of western civilisation in this respect which was a dominant civilization of today, America represented that civilisation at its best. He felt that the cinema "that had become unfortunately so popular in our land", had been the greatest enemy of the Americans for it gave our people a totally false idea of the American home and society.

In the individual domestic, social and economic spheres of society civilization expressed itself and gave them an idea of how a person lived at a particular period of time and place. On the other hand culture was something very different. A person civilised according to one standard might be very different from a person civilised according to another standard. So far as culture was concerned all cultured people were alike. The scramble for seats in buses, while the passengers belonged to the same civilisation, they differed in their behaviour towards each other. A cultured man was always considerate to others. One could find good manners in a person who might not be dressed in accordance with the standards set up by civilisation, and one could find bad manners in a well dressed man. "While civilisation is the body, culture is the soul; while civilisation is the result of knowledge and great painful researches in diverse fields, culture is the result of wisdom".

## Radio Programmes On Food Production

Agricultural and Food Production discussions are led by the Director of Food Production on every First Monday of each month between 7 and 7-30 p. m. in Tamil and the officials of Revenue, Educational, Agricultural, Co-operative Rural, Community, Welfare, and Ladies' Associations will do well to get the Farmers and Students to listen to this regular feature of the

Radio Ceylon broadcasts under "Rural Magazine".

Questions for Competitions will be put on the Air on 1st Mondays of August December and April each year. Cash Prizes are given as follows: 1st Prize Rs 30/-, 2nd Rs. 20/-, 3rd Rs 15/-, 4th Rs. 10/-, 5th Rs 5/-. All the answers have to be posted to reach Mr. M. R. M. Jebaratnam, Assistant Agricultural Officer (Propaganda), Anai-coddai, to reach him on or before the Fourth Saturday of the month the questions are broadcast and his decisions will be final.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1 80

In the matter of the intestate estate of the late Velupillai Thambaiyah of Karainagar, West.

Deceased Achchimuttu widow of Velupillai Thambaiyah of Karainagar West.

Vs.

1. Subramaniam Thiyagarajah and wife, 2. Maheswary of Karainagar East, presently 166 New Chetty Street Colombo, 3. Sivaguru Kandiah and wife, 4. Nageswary of Thangodai Karainagar West, 5. Thambaiyah Mahadevan of do presently 33 Waidiya Road Dehiwela, (Minors 6. Parameswary daughter of Thambaiyah of Karainagar West, 7. Puvaneswari daughter of Thambaiyah of do, 8. Thirupurakalyanasundary daughter of Thambaiyah of do, 9. Rajeswary daughter of Thambaiyah of do, 10. Thambaiyah Kanagasunderam of do, 11. Vijaya lakshmi daughter of Thambaiyah of do, 12. Thambaiyah Sivasothy of do, 13. Sivaguru Velupillai of do.

Respondents.

This matter coming on for disposal before A. E. R. Corea Esquire District Judge Jaffna on the 19th day of July 1954 in the presence of Mr. V. K. Rudrasingham, Proctor on the part of the petitioner and the affidavit of the petitioner dated 19th May 1954 having been read:

It is ordered that the abovenamed 13th respondent be appointed guardian-ad-litem over the minors the 6th to 12th respondents for the purpose of this case and that the petitioner be declared entitled to have letters of administration to the estate of the said intestate and the same issued to her accordingly unless the respondents or others shall on or before the 16th day of August 1954 appear before this court and show sufficient cause to the contrary.

And it is further ordered that the petitioner do produce the said minors, the 6th to

## Peasants and Workers in Satellite States

"BREAD and circuses" has always been the dictator's formula for keeping the people quiet—or, in modern parlance, "consumer goods and propaganda." While the new Soviet rulers were establishing themselves in power after Stalin's death, they had special reasons for wanting to keep the people quiet and particularly the people on the outskirts of their empire. Hence what was proclaimed as "the new course" in Eastern Europe.

When it was inaugurated last summer, it was impossible to be sure how much of it was "bread" and how much "circuses" how much genuine concessions and how much mere propaganda. Now after over a year, it is possible to give at least an approximate answer.

First let us examine the background to the "new course." When in 1950 Communist aggression in Korea met with unexpected resistance, Moscow ordered a steep rise in the war potential of the satellite States, that is to say in their heavy industrial production. The already high targets of various national

(By Maurice Lacey — Democracy)

plans were sharply raised. Since there was no corresponding increase in the supply of consumer goods in the shops, the worker had to be made to produce more for the same reward. So production norms—the level of output required to earn a given wage—were repeatedly raised.

At the same time, farmers must be introduced to deliver more food to the growing industrial population; but there was no extra inducement in the form of consumer goods to buy in the shops to tempt them to do so. So they must be compelled to surrender an ever-increasing proportion of their crops; and if this compelled them to give up their farms and go into collectives, so much the better. But the time Stalin died in March 1953 these conditions were bearing very hard on the people; and on none more hardly than the people of Czechoslovakia who being the most highly industrialised, had to contribute most to the war potential of the Soviet bloc.

To crown it all, at the end of May 1953 they were subjected to a currency reform

12th respondents in court on the said date.

This 19th day of July 1954 Sgd. S. Rajaratnam District Judge.

Time to show cause extended to 13.9.54

Sgd. S. Rajaratnam D. J.

(O. 85, 27 & 3.)

which largely wiped out the savings which skilled workers had been able to make by extra output, and farmers by increased production. This caused a wave of strikes and demonstrations at the beginning of June, particularly in the industrial centres of Pilsen and Ostrava. The army had to be called in to restore order. The "new course" may have been planned in Moscow before this, but it can hardly be doubted that these serious disorders hastened its enactment.

It was not, however, enacted first in Czechoslovakia; that would have been too obvious a surrender. The East German Communists were ordered to take the lead in confessing the error of their way. Within a fortnight of the Czechoslovak riots they had admitted to the depressing standard of living of the people by over-concentration on heavy industry; had declared their intention of investing more in consumer goods and in agriculture; had confessed to using compulsion to get farmers to enter collectives; had announced measures designed to encourage private craftsmen, the urban middle class and farmers, and to tempt back some of the thousands who had fled into West Berlin.

But the measures had perhaps, been too hastily improvised. Worker's norms, which had been compulsorily raised, were not reduced. This touched off the rising of June 17 last year.

Early in the following month, the Hungarian Government was reshuffled, and the new Prime Minister, M. Nagy, made similar self-criticisms, and proclaimed a series of measures similar to those announced in East Germany. During the next few months all the other satellite Governments announced the same change of course in almost identical terms.

When the fanfares died down, what did it all amount to? The answer, as it appears from the satellite Budgets and the party congresses of the first half of this year, is "not so very much".

Indeed, barely a week after the announcement of the "new course" in Hungary, the Communist leader Rakosi was warning peasants that they were not to be allowed to leave collectives, and that there was to be no easing of the norms. In fact, people had been taking the "new course" too much at its face value. The dominant themes in the Hungarian party congress this year were attacks on the kulaks, demands for a resumption of collectivisation, and for improved works discipline which will lead to raising the norms again.

Order Nisi  
IN THE DISTRICT COURT  
OF JAFFNA  
Testamentary Jurisdiction  
No. 1761

In the matter of the intestate estate of the late Velupillai Thambiah of Karainagar North. Deceased. Theivana widow of Velupillai of Karainagar North.

Petitioner.

Vs

1. Velupillai Murugesu of Karainagar, presently of No 9, Jalan Abdulrahman, Muar, Malaya.  
2. Velupillai Sanmugam of Karainagar, presently Pensioner, Johore Bahru, Malaya

Respondents.

This matter coming on for disposal before Spencer Rajaratnam, Esquire, District Judge, Jaffna, on the 14th day of May, 1954, in the presence of Mr. V. K. Rudrasingham, Proctor on the part of the Petitioner, and the petition and affidavit of the petitioner having been read:

It is ordered that the Petitioner be declared entitled to Letters of Administration to the estate of the said deceased abovenamed as the mother and sole heir of the said deceased abovenamed unless the respondents abovenamed or any other person interested in the subject-matter of this application shall appear before this Court on the 13th day of June 1954, and show sufficient cause to the contrary.

This 14th day of May, 1954.

Sgd. S. RAJARATNAM, District Judge.

Drawn by

Sgd. V. K. Rudrasingham, Proctor for Petitioner.

Time to show cause extended to 19.7.54

Sgd. S. Rajaratnam D. J.

Time to show cause extended to 13.9.54

Sgd. A. E. R. Corea Acting D. J.

(O. 84, 27 & 3.)

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 17951

In the matter of the intestate estate of the late Rasammah wife of A. Kandiah of Uduvil. Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esqr., District Judge, Jaffna on the 4th day of August 1954, in the presence of Mr. S. Rajendram Proctor for the petitioner and the affidavit of the petitioner having been read:

It is ordered that the petitioner be declared entitled to take out Letters of administration to the estate of the abovenamed deceased as her brother and an heir and the same issued to him accordingly unless the respondents or any other persons appear before this Court on the 13th day of September 1954 and show sufficient cause to the contrary.

This 4th day of August 1954 Sgd. P. Sri Skantharajah, District Judge.

Drawn by

S. Rajendran Proctor for Petnr.

(O. 86, 29 & 3.)

## SPIRITUAL VIEW OF MATERIAL PROJECTS

(Continued from page 1)

mend to the people to visit these new pilgrimages at Bhakra-Nagal Damodar Valley, Tungabhadra, Vishakapatnam, Sindhri and Bangalore and see for themselves the New India taking shape.

Those who are proudly religious in a stereotyped way and imagine that they are the keepers of God's conscience may exclaim—what a dire blasphemy! How on earth could Damodar Valley be a place of pilgrimage? There are no temples, idols or even pandals there! Where is God in Vishakapatnam shipyard or Sindhri Fertilizer Factory?—they will ask in all honesty.

Worshippers of God in the nook is always ill at ease before the pervasive God in the open. But notwithstanding God is always at large! He is in every details of His creation. He is in our hunger and thirst. He is in our wants of body and soul. He is in all our strivings and aspirations. We function in Him and He functions in us. There could be none and nothing who and which could be away from God. Rightly did the Poet sing:

He (God) is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil:

When we are not obsessed with our 'holy mantle' and thus grow in true holiness, it is possible to discover the Divine in places where the 'religious' would not generally approve of God's existence. More often than not we have required God to conform to our smallnesses. Times without number we have arrogantly defied Him from our very pulpits and places of pilgrimages. The result has been that very many good people became the things of their reactions. They preached the gospel that God could be anywhere else on heaven or earth but He could not be in temples. Even Tagore, we are afraid, had once in a while this strain of bitterness. He prefaced

his beautiful song quoted above with the words:

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

If God could be realized just for leaving 'this chanting and singing and telling of beads' and by keeping oneself away from temples, well, saints would have been in galore in this world.

The pity is, we want God to be a partisan of our passions and prejudices. But God has infinite accommodation in Him. Infinity is His another name. God can be simultaneously in the Bhakra canals and in the Guruvayur temple. Therefore the religious need not be alarmed. They stand to gain by seeing God outside their temples too.

'There could be no religion for an empty stomach', said such a respecter of traditions as Sri Ramakrishna. Vivekananda the revolutionary did not believe in a God who could not come to the rescue of the orphan and wipe out the widow's tears. In fine, the foundations of our economic prosperity could be conceived of as the veritable altars of God. Therefore those systems and projects which will help solve the problems of empty stomachs are veritable places of worship. They are truly inspiring places of pilgrimages for those whose hearts have gone open in a large way. Wherever we are harnessing God's gifts for the welfare of the many we are worshipping Him in a most real sense.

May we have the imagination to bring our genuine collective fervour and devotion to this *Virata puja*. May God bless the leader who can give us such noble thoughts.

வான்முதில் வழிநடையு மலிவானது சுரக்க மன்னன்  
கோன்முறை யரசு செய்ய குறைவினா துயர்கன் வாழ்க  
கான்முறை யறங்க ளோங்க நற்றவம் வேன்வி மங்க  
மேன்மைகொன் னைவி தீதி வினஞ்சு வலக மெல்லாம்.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1715

In the matter of the intestate estate of the late Karthigesu Candiah Vettivelu of Manganaweli, Mundal

Deceased

Manonmany Velupillai C/o P. Nadarajah of Kokuvil West, Kockuvil

Vs. Petitioner

1. Mahendra Rajah
2. Jayaledchumy
3. Jeyamony
4. Ba'endra
5. Nageswari
6. Rasakulendran
7. Rajendra
8. Jeyakouri
9. Neelendra all of Kockuvil West, minors appearing by their Guardian-ad-litem
10. Suppiramaniam Rajendra of No. 24, Silver Smith Street, Hulstsdorff

Respondents

This matter of the Petition of the Petitioner abovenamed praying that the 10th Respondent be appointed Guardian-ad litem over the 1st to 9th Respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before A. E. R. Corea, Esquire, District Judge, on the 19th day of July 1954 in the presence of Mr. V. Venasithamy, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read; It is declared that the 10th Respondent be appointed Guardian-ad-litem of the 1st to 9th Respondents and that the Petitioner as widow of the said deceased be declared entitled to have letters of administration to the estate of the said intestate unless the Respondents shall on or before the 13th day of September 1954 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 19th day of July 1954

Sgd. A. E. R. Corea

District Judge

Drawn by

Sgd V. Venasithamy  
Proctor for Petitioner

(O. 76 20 & 27)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 134,367.00

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

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1786

In the matter of the intestate estate of the late Sundarammah wife of Subramaniam Krishnapillai of Vaddukoddai late of Singapore

Deceased

1 Satbasivam Karthigesu and wife

2 Valliammal alias Vallinayaki both of Vaddukoddai East

Petitioners.

Vs.

Muthachchy alias Muthachchippillai widow of Subramaniam Vairavanatbar of Vaddukoddai

Respondent.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge of Jaffna on the 26th day of July 1954 in the presence of Messrs. Subramaniam and Somasundram Proctors on the part of the petitioners and the affidavit of the 2nd petitioner dated 27th day of June 1954 having been read:

It is ordered that the 2nd petitioner abovenamed be and she is hereby declared entitled as sole heir to the estate of the deceased abovenamed to have Letters of Administration to the estate of the abovenamed deceased issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 3rd day of September 1954 show sufficient cause to the satisfaction of this court to the contrary.

This 26th day of July 1954

Sgd S. Rajaratnam,  
District Judge.

(O. 79 20 & 37)

### ORDER NISI

Testamentary Jurisdiction No. 819

In the matter of the intestate Estate of the late Thambiab Sethokavalar of Puraveli Adampan for the limited purpose of withdrawing a sum of Rs. 1000/- due to the said Estate from the Centra Union Insurance Company Ltd, Colombo

Deceased

Thankamma widow of Kanapathipillai of Puraveli Adampan

Petitioner

Vs.

1. Sethukavalar Kandasamy
2. Set'ukava ar Yokambikai and
3. Kanapathipillai Apputhurai all of Puraveli Adampan

Respondents

This matter coming on for disposal before K. Jeyakody Esquire Addl. District Judge, Mannar on the 25th. day of May 1954 in the presence of Mr. M. M. Abdothahir proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read.

It is ordered that the 3rd. respondent be appointed guardian-ad-litem over the 1st. & 2nd. respondents to represent them in this action and the petitioner be appointed Administratrix for the limited purpose of withdrawing a sum of Rs. 10.0/- due to the said Estate from the Central Union Insurance Company Ltd. Colombo, unless the respondents or any other person shall on or before the 14th day of July 1954 shew sufficient cause to the satisfaction of this court to the contrary

Sgd. K. Jeyakody  
Addl. District Judge.  
This 25th. day of May 1954  
The date of shewing cause extended to 12-8-54

Sgd. K. Jeyakody  
Addl. D. J.  
Date of shewing cause extended to 7-9-54  
Sgd. K. Jeyakody  
Addl. D. J.  
(O. 82 27 & 3)