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NO. 36

SRI SARADA DEVI CELEBRATIONS

109th Birthday Anniversary

(By SRI SWAMI SARVATITANANDA
Ramakrishna Mission Madam, Kataragama.)

Today is the hundred and ninth birthday celebrations of Sri Sarada Devi. To speak about the Holy Mother (Sri Sarada Devi) is to speak about Sri Ramakrishna for between them there was no difference spiritually. Sri Ramakrishna used to say, "I and the Holy Mother are one". The same sentiment was expressed by the Holy Mother to her disciples.

Born in the year 1853, married when she was but six, becoming united with her holy husband at eighteen, she was only thirty-three when Sri Ramakrishna passed away and lived thereafter for thirty-four years.

Holy Mother's religion is a religion of simple faith and surrender. Faith requires simplicity, guilelessness and openness of mind. It is more than enough if the devotee can develop the attitude of a kitten. The young one of a cat has absolute faith in its mother. It depends on her with total surrender. The only effort it makes is to cry "mew, mew". The mother too feels the responsibility and is all attention to it. Likewise, let us depend on God, then we shall have no more burden. Let us throw it off right now and surrender to Him. It is a great psychological barrier devotees often feel. They say they have surrendered all, but they do not accept in their heart of hearts that God has taken their burden and is leading them. That means the ego is still active and total surrender has not yet taken place. Without raising too many doubts they must look to God and God alone. Then the path will be clear and smooth. As Francis de Sales wrote once to Jeanne de Chantal, the Mother

Superior of the Order of Visitation:

"Simplify your judgment. Do not have too many objections but talk simply and with confidence do not look so much in this or that direction, but keep your eyes steadfastly focussed on God and on yourself".

Holy Mother instructed her despondent spiritual children in the same manner. Details of why and how cannot all be solved. The devotees' part is only to depend on God. Once a devotee said to her that he was not able to meditate. Holy Mother replied, "It does not matter. It will be enough if you look at the picture of the Master". The devotee said, "Mother, I do not succeed in regularly counting the beads three times a day". Holy Mother's answer was, "If you don't think of the Master, perform your japa whenever you can; at least you can salute him mentally, can't you?"—This is spiritual discipline in its barest simplicity. Burdened with the samskaras of past lives or of the present, many devotees are not fit to enter into more rigorous discipline. So the Mother in Sarada Devi guided them in the easiest way possible. It is not that these devotees will always remain in that stage. A time will come when they will begin quicker march. Moreover, God does not see the amount of effort made, but the urge, the anxiety, the faith of the devotee. So she says: "God is not like fish or vegetables that you can buy Him for a price," and again, "You talk of having done so much of japa or so much of work; but nothing will avail. Who can achieve anything unless Mahamaya opens the way? O creatures, surrender yourselves, just surrender yourselves.

(Continued on page 2)

ARDRA DARSANA

By SOURI RAYAN

This great event is observed by pious Saivites on the Ardra night in the month of Mirgasirasa மிர்கசிர்சா which is extolled in the Bagavat Gita. This year it occurs on 22-12-61 the day of the winter solstice when the sun appears to stay in the southernmost point before turning northwards. It is to be noted that this occurs in the midnight of the Gods (Devas) i.e. the arctic midnight and Siva is called the midnight Dancer (நள்ளிருளில் நடக்கும் முயின்றருடும் நாதன்) in the Thiruvasagam. What strikes one this year is that the winter solstice which is determined by the Sayana or tropical zodiac almost coincides with Arthra Dharsana that is determined by the sidereal zodiac. It is significant that this event is preceding the congregation of eight "grahas" in the celestial Nirayana zodiacal sign of Makara from 3-2-62 to 5-2-62 of which much has been discussed. The fortunate seers Patanjali and Viyakramapada were favoured with the revelation of Nadaraja dance on this Arthra day and obtained a vision of the cosmic dance of Siva as depicting creation, preservation, destruction, embodiment and release the fivefold acts of Siva. The place was the Holy Chidambaram that represents physically the "dance hall of the mind" or intuitive consciousness, i.e. chit. Hence the great attached to this festival at Chidamparam and other temples dedicated to Siva. The turning northwards of the sun after the winter solstice is very important to the sauras or worshippers of the sun as the visible emblem of the invisible God head. This occurs in the midnight of the Gods when the Nirayana zodiacal sign of Virgo (Kaniya) is rising in the Eastern horizon and the three starred Mirgasirasa (orion) the

(Continued on page 4)

The Essence of the Gita-6.

The Road To Spirituality

(By A STUDENT OF HINDU PHILOSOPHY)

The Gita points the way to Liberation or Salvation by the attention it draws to the practice of the different Yogas. There is the method of Meditation (Dyana Yoga) by which the aspirant contemplates on a virtue or some sacred theme or object. Then there is the method of wisdom with acquisition of spiritual or philosophical knowledge (Gnana Yoga). Other methods are Karma Yoga—the Yoga of action which may take the form of missionary labour or service to one's fellow-beings in the shape of dispensing charity or the giving of spiritual enlightenment, and Raja Yoga or union with the Deity by means of concentration which is partly physical (control of breath) and partly mental. In this last species of Yogic practice the help of a guru is an absolute necessity. Swami Vivekananda has written a very luminous series of little treatises on these different methods of attainment with the Infinite. In them he puts great stress on complete control of body and mind as a 'sine qua non' to success in the Yogic path. The reader may profitably study his works on Gnana Yoga, Raja Yoga, Karma Yoga, and Bhakti Yoga. They contain some very useful and simple instructions on the practice of self-discipline and the art of arousing the dormant spiritual energy that is in every man for the purpose of reaching the Supreme or attaining that mental state called cosmic consciousness.

Obstacles to progress on this path are many. The Swami lays down forcefully and in detail the conditions for success in his work on Raja Yoga: "He who hates none, who is the friend of all, who is merciful to all, who has nothing of his own, who is free from egoism, who is even minded in pain and pleasure, who is forbearing, who is always satisfied,

who works always in Yoga, whose self has become controlled, whose will is firm, whose mind and intellect are given up to me (the Absolute) such a one is my beloved Bhakta. From whom comes no disturbance, who cannot be disturbed by others, who is free from joy, fear, and anxiety, such a one is my beloved. He who does not depend on anything, who is pure and active, who does not care whether good comes or evil, and never becomes miserable, who has given up all efforts for himself, who is the same in praise or in blame, with a silent, thoughtful mind, blessed with what little comes in his way, homeless for the whole world is his home, and who is steady in his ideas, such a one is my beloved Bhakta." This passage is a brief paraphrase of the Sixteenth chapter of the Gita where the qualities of the true Bhakta or the true devotee are given. The qualifications enumerated above the average householder may find very difficult to acquire as they are really meant for those who are prepared to practise a severe kind of renunciation, but the mental state which they connote is not impossible of attainment even by the person who has not completely renounced the world.

The sixteenth chapter gives the following as the qualities of the true devotee; forgiveness, fortitude, purity, absence of hatred, pride, anger, arrogance, insolence, self-conceit and ignorance. In other words, the true devotee must aim at being a perfect man. Perfection of this kind cannot be easily reached when complete seclusion is not available in a life which is full of worldly cares and anxieties. Life with the worldly minded inhibits the growth of spirituality. Verses 10 to 12 describe in impressive language those who are unfit to tread the path

(Continued on page 3)



திருச்சிற்றம்பலம்
தமச்சிவாயவே ஞானமும் கல்வியும்
தமச்சிவாயவே நானறி விச்சையும்
தமச்சிவாயவே நானென் றேத்துமே
தமச்சிவாயவே நன்னெறி காட்டுமே
அருச்சி பரமபுருஷம்.

Hindu Organ

FRIDAY, DECEMBER 22, 1961

Treasure These Thoughts

The perfect man is a beautiful combination of 'the head, the heart and the hand.'

CHAMPIONS OF COLONIALISM

The liberation of Goa from foreign rule and its restoration to the motherland must redound to the credit of the Indian Nation. Even the Portuguese who for fourteen years so stubbornly refused to recognise the legitimate claims of Goa to be incorporated with the Union of India may be said to have done well in resigning themselves to the inevitable fate of giving up their resistance. But the attitude of the Western Big Powers to the episode that ended centuries of colonial rule in Goa is utterly inexplicable, nay reprehensible. The activities of America and England in the Security Council giving a helping hand to the Portuguese in their attempt to retain the last traces of colonialism have brought these two Powers that have been very vociferous in their professions of fair-play into open ridicule. The Western Powers have betrayed their minds. The unaligned nations will now know that the Power Blocs have something up their sleeves whenever they wax eloquent in support of the abolition of war and the establishment of peace.

For four centuries European nations enjoyed themselves in subjugating the countries of the East as explorers, discoverers, traders and eventually as rulers. The enslaved peoples, however, abided their time and successfully struggled to throw off their foreign yoke. If by some chance certain small pockets of colonialism survived, the responsibility was with the foreign powers to quit those places honourably. But Portugal decided to

TOWARDS NATIONAL RECONCILIATION

By S. SIVASUBRAMANIAM.

The reported recommendation of a group of members of the Education Commission that the only means of achieving national unity is by teaching Sinhala on the ground that it is the national language requires further consideration. The recommendation appears to ignore the fact that Ceylon has two national languages, Sinhala and Tamil. It further ignores that till the passage of recent legislation, the State has recognised both the languages as the national languages of Ceylon. The recommendation is more likely to defeat the desired object than to achieve it.

The prudent and fair thing would be to make provision for the teaching of both languages, without making either of them compulsory at this stage of our national evolution and in the prevailing atmosphere of confusion, except in respect of those who have either language as their mother language. In the interest of national unity, it is harmful to force the pace at times. It is harmful to seek to impose a language other than the mother tongue on those whose mother tongue is another language. English has contributed towards national unity in Ceylon in the past. It is certain to preserve whatever is left of that national unity if retained. It is an international language in every department of human activity including the conduct of practical affairs and in the higher realms of ever religion and culture. It need not be abandoned in a hurry at this juncture. Provision could be made for the continuance of its study as has been done in India, which country has

remain in the enclaves having been encouraged by the support of her colleagues in the Nato, the latter finding in Portugal a convenient cat's-paw. The justice of the Indian movement for liberation of Goa has been applauded by all the world save those who have lurking ambition of reviving colonialism. India must be congratulated on its contribution to the growth of democratic values and the elimination of imperialism and colonialism.

been quoted at times as a precedent.

Countries like Finland, Canada and Switzerland have provided for the study and official recognition of all the national languages, and not of one only by imposing one language to the exclusion of others. Even South America has recognized two languages for State and Educational purposes. There is scope for good deal of re-thinking and revision and re-adjustment of what was purported to be based on India's language policy.

Lord Buddha who was for the unity of all mankind is said to have given to his disciples the following advice on a historic occasion:—

"I allow you, O Bhikkus to teach the word of the Buddha each in his own language."

There is a timelessness in the sayings of the Buddha as Shri Jawaharlal Nehru recently said and the spirit behind his advice quoted above is applicable to the language problem in Ceylon.

Further it is stated as being recorded in the Lalita Vistara, a Sanskrit biography of Lord Buddha, that the Lord Buddha studied amongst other languages Dravida or Tamil. The Tamil language has been used for official purposes, in British, Dutch and Portuguese times and throughout during the periods of Sinhalese and Tamil Rule, and was also given its place in Sinhalese seats of learning like the renowned university founded by Sri Rahula at Tetagamuwa and associated with the Wijayabahu Pirivena.

In view of the position held by the three languages in the past in Ceylon, it is worth while to try to continue due recognition of all the three languages Sinhalese, English and Tamil without imposing any one of them to the exclusion of the others in any sphere of national activity but creating conditions whereby all three can co-exist for the betterment and unity of the country. If this method is given fair trial and if it is found to be disruptive of national unity, then it would be time enough to

SRI SARADA DEVI CELEBRATIONS

(Continued from page.1)

Then only will She be gracious and clear the way for you'. Of course, that does not mean that she did not stress on spiritual practices. She used to say, "Don't relax practice, simply because you do not get His Vision. Does an angler catch a big carp every day the moment he sits with the rod? He has to wait, and many a time he is disappointed."

Sri Ramakrishna said, "God is like a child. Do you know, what it is like? It is just like a candy in the hand of a child. Some people beg the child to part with it. But he does not care to give it to them. Still he easily hands it over to another whom he likes. A man performs severe austerity throughout his whole life to realise God, but he does not succeed, whereas another man gets his realisation practically without any effort. It depends upon the grace of God. He bestows His grace upon anyone He likes. Grace is the important thing." But, that does not nullify the idea of karma. The Gospel of Sri Ramakrishna has an interesting story: Once a Mother-worshipper gathered together all the ingredients of worship. When he sat for japa in the cremation ground a tiger came and took him away. Another man was sitting on the top of a tree nearby for fear of tigers. On finding everything ready, he came down from the tree and sat for worship. No sooner had he begun the japa the Divine Mother appeared before him and wanted to grant him his wishes. The devotee said, "Mother, you are too partial. This poor man took all the trouble and was devoured by the

tiger. I have not done anything but got your darsan so easily". The Divine Mother replied, "My boy, you had been doing hard austerities for several lives. Now as a result, you have attained success. It is not the effect of karma of this life only".

Like Sri Ramakrishna the Holy Mother too said: "The grace of God is the one thing that is needful. One should pray for the grace of God. It is only if one takes shelter in God that one is saved".

As for suffering and other effects of karma, the Holy Mother has clearly said, "The result of karma is inevitable. But by repeating the name of God, you can lessen its intensity. If you were destined to have a wound as wide as a ploughshare, you will get a pin-prick at least. The effect of karma can be counteracted to a great extent by japa and austerities.

The quintessence of Holy Mother's teachings is:—"God alone is true. Everything else is false. If you can be free from desires, this moment itself will you be free. He who is able to renounce all for His sake is a living god. Even the decrees of fate are cancelled if one takes refuge in God. If you want peace of mind do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, this whole world is your own."

It is therefore, most fitting that, in celebrating her birthday, we should put into practice what Sri Sarada Devi taught for the happiness of mankind.

think of adopting a different method.

It is vitally important to recall that in the past, without any recommendation from any University Commission or obligatory requirement from Government, Tamil speaking students rightly and of their own accord took to the study of Sinhala in addition to their own mother tongue and English—This happy state was terminated unfortunately and the ideal of national unity received a serious setback when the idea behind the present reported

recommendation was sought to be put into operation by Parliamentary intervention.

There could be more than one method of achieving national unity. Why not continue the trend towards trilingualism with certainly suitable adaptations bearing in mind that Sinhala will in the very nature of things in Ceylon come to occupy its singular position of importance in the national set up?

Other communities
(Continued on page 3)

Tribute To The Late Mr. P. Kailasapathy B.Sc.



An appreciation of Sri P. Kailasapathy B.Sc. contributed by Dr. K Sivaprakasam M. Sc. Ph. D., Dip. Ed. (Lond.) to a memorial souvenir published on 23-4-58 by his old students.

The premature retirement of Mr. P. Kailasapathy from service which he had adorned and enriched for several years is much lamented by his students past and present, his colleagues and by all his thinking associates.

Mr. Kailasapathy is unique in some respects. He seems to be all thought. He lives in a world constituted out of his mind's stuff, and I have a suspicion that he worships a god whom he has built up or at least refined by a logical process. He lets him-self move for a time in the conventional world only apparently through demands of his service or of courtesy. But soon he retires into himself. This quality of retirement was noticeable in him even in those early years of his study for the degree in intimate association with his student friends living like them in a Bohemian style.

I imagine his knowledge and class lessons would have been far too high for his students, though there will always be a few who can appreciate his approach. But the best part of his contribution to the training of student-teachers was probably his own life among them, life dedicated to the pursuit of knowledge. Now he departs from Saiva Training College leaving behind a void hard to fill."

Karthigeya— Son Of Siva

(Continued from last issue)

It was in this day that Lord Siva is said to have appeared as a huge light between Brahma and Vishnu when these two were fighting over their supremacy and were made to feel small when they failed to find the beginning and end of this Light or Joti of Siva. The Karthiga month is called Ilmasa in Sinhalese and the festival is called Il maha Kadri mangalaya. Does the word IL mean Light? Whatever name may be attributed to this son of Siva who came into this world to destroy the Asuras and restore the Devas in their place one has to admit that He was an object of veneration to the devas for being their Saviour. For the Hindus this son of Siva has been an object of veneration from pre-historic times. His shrines extend from Katharagama to Kailasa where His birth is traced to being the abode of Siva as Parvathi Parameswara. He is called by different names by different people. Tamils call Him Murugan or a tender child. The Bramins call him Subramaniya the ascetics call Him Andy the theologians call Him Kumara and the agama that gives details of His worship is called Kumara Tantra. The modern Saivas regard the Saint Gnanasambanda as an avatar of this son of Siva. As long as Hindu thought is permeated with the Vedic dictum "Ekam Sat Vibram Bahuda Vadante", various names will continue to be given to the one and true living God who listens to their prayers and grants them

boons. Kachiappasivachariyar in his Kandapuram sums up beautifully.

ஊரிலான் குணங்குறியிலான்
செயலிலான் உரைக்கும்
பேரிலான் ஒரு முன்னிலான்
பின்னிலான் பிறிதோர்
சாரிலான் வரல்பேக்கிலான்
மேலிலான் தனக்கோர்
நேரிலான் உயிர்க்கடவுளாய்
தன்னுளே நின்றான்.

P. S.

The English name for Karthigai is PLEIDES. The Sinhalese term for Rohini is Rehana which became Ruhuna Karthigax Gama became Karthigagama, Katharagama.

The Essence

(Continued from page 1)

of righteousness: "Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding unwholesome views through delusion they work with unholy resolve. Beset with immense cares, ending only with death, sensual enjoyment their highest aim, assured that that is all.

"Bound by hundreds of bands of hope, given to lust and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment,"

Such beings are materialists. They are proud of their success of their worldly accomplishments, of the wealth they have acquired and the power they exercise. They are pleased with themselves, with their so-called high birth, with the position they have gained, and congratulate themselves on the harm they have done to somebody or the deceit they have practised, or the cleverness they have displayed, and they are ever ready to give the bounty of their smile to anybody who would admire them. They are men of small minds who ruin themselves spiritually by their materialism and little mean acts. Liberation is not for them, since they stubbornly reject the law of the scriptures. Their fate is a sad one, says the Gita, for in birth after birth they pass to the regions of the Asuras or evil spirits. As regards the true and steady aspirant, whatsoever difficulties may beset his path, he will not turn aside though he may stumble often. The pitfalls are many and his resolution

Towards National Reconciliation

(Continued from page 2)

would wholeheartedly accept such an arrangement when willingly and mutually agreed upon.

One may be pardoned if in this context it is mentioned that Tamil inter alia is the oldest living language in the world and that it has served the four world religions and their cultures. Buddhism, Christianity, Islam and Hinduism as a vehicle for their diffusion through their respective religious literature and that it has served Ceylon in the past for milleniums and that the Tamil speaking people have in their humble manner contributed to the past and the present greatness of the country and that for the future the continued retention of the language will be the strongest link in the chain of national unity, cohesion, and progress.

(To be continued)

may weaken. When that happens he may find a safe guide in Sri Ramakrishna's observation to a disciple who feared failure: "The new-born calf falls and tumbles down scores of times before it learns to stand steady. So in the path of devotion the slips are many before success is achieved", What he meant was that perseverance is necessary for successful performance of the task. Perseverance is the gold that strengthens the pearl necklace of the virtues.

The man who knows that materialist values are false and only spiritual values are true will persevere. He will be humble, sincere, self-effacing, and benevolent though his humility may not take the form of an abject self-abasement. Devoid of pride whether it be of intellect or of the purse he will curb his appetites and egoistic inclinations in the sure and firm conviction that the purpose of existence is union with the World-mind and service to one's fellow men.

NOTE:- Inquiries from correspondents to the "Hindu Organ" will be answered at the end of the series of articles for purposes of convenience.

HINDU ORGAN & INTHUSATHANAM

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ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1060.

In the matter of the estate of the late Ramupillai Saravanamuttu of Mallakam
Deceased

Sivasithamparam Sivasgnanasundram of Mallakam
Petitioner

Vs

- 1 Sivapackiam widow of Ramupillai Saravanamuttu of do
- 2 Rasiah Lankeswaran of No. 42 Palaly Road
- 3 Ramupillai Navaratnam of 35 Labu Road Seremban F. M. S.
- 4 Sivasithamparam Sivaspathasundaram of C. G. R. Paranthan
- 5 Packiapillai widow of Kandiah of Mallagam Respondents

This matter coming on for disposal before N. Krishnadasan Esqr. District Judge Jaffna on the 27th day of October 1961 in the presence of Mr. S. T. Nadarajah Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to take Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to the Petitioner as an heir of the said deceased, unless the said Respondents or any other person or persons interested shall appear before this court on the 13th day of December 1961 and show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of October
1961

Sgd. N. Krishnadasan
District Judge

Drawn by
Sgd. S. T. Nadarajah
Proctor for Petitioner

This Order Nisi is extended returnable 26-1-1962

Sgd. N. Krishnadasan
District Judge

(O 131 22 & 29)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 24-12-61 TO 30-12-61

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

You will continue to gain much through your father and his relatives this week also. Professionally a fairly good week. But mother's health likely to suffer.

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

Some improvements in your health promised this week. Domestic conditions too will improve. You will be able to steer clear of obstacles. Younger brothers and sisters will be very helpful.

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

This will continue to be a stormy week. You will have no mental peace. Troubles in the office and misunderstandings with friends also shown. Be careful in all your dealings.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have to work hard this week. There will be many obstacles shown in your way. But you are sure to come out successful in your ventures at the end. Mind your health.

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

Emotional conflicts like ly this week. You will find it difficult to decide things either way in certain important matters. But professionally a good week.

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

Friends will be very helpful this week. Professional success also will continue to be there. But troubles through maternal relatives or ill health to mother likely.

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

Younger brothers and sisters will be very helpful this week. Gains through agricultural pursuits also promised. But there will be no mental peace. Some quarrels with relatives shown.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially a good week. Gains through landed properties promised. But health will not be very satisfactory. Eye troubles likely.

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

Sunday, Monday and Tuesday morning must be spent with care. You will find it difficult to decide things either way this week. Minor health upsets also shown. But financially a good week. New ventures will be successful.

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

There will be no mental peace. Tuesday, Wednesday and Thursday must be spent with care. Troubles through relatives shown. Domestic conditions too will not be very satisfactory.

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

The first half of the week will be favourable for new deals. You will be able to triumph over your competitors. Financial gains also promised. Spend Thursday night, Friday and Saturday with care.

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

Abdominal complaints likely this week. But professionally a very good week. Unexpected gains and fame promised. You may have to do a small trip.

Order Nisi
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1064.

In the matter of the estate of the late Nannipillai, widow of V. Muttukumaru of Moolai Deceased

Muttukumaru Kanapathipillai of Moolai
Vs. Petitioner

Muttukumaru Kandiah of Moolai Respondent

This matter coming on for disposal before N. Krishnadhasan, Esquire, District Judge, Jaffna, on this 13th day of November 1961, in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner, and the affidavit of the petitioner dated 5th November 1961 having been read: It is declared that the petitioner, as son and heir, is entitled to have letters of administration to the estate of the said deceased Nannipillai issued to him, unless the respondent above-named or any other person, shall, on or before the 10th day of January 1962, show sufficient cause

to the satisfaction of this Court to the contrary.

This 13th day of November 1961
Sgd. N. Krishnadhasan
District Judge

Drawn by
Sgd. T. Vannianathan
Proctor for petitioner
(O 130 15 & 22)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1066 T.

In the matter of the intestate estate and effects of the late Ponnampalam Kumaravetpillai of Mandaitivu Deceased.

Thiruneelakandar Panchadcharam of Mandaitivu South, Mandaitivu Petitioner,
Vs.

1 Eledchumypillai widow of Kumaravetpillai

Minor 2 Theivasilay daughter of Kumaravetpillai and

3 Athiray daughter of Kumaravetpillai, all of Mandaitivu, the 2nd and 3rd Respondents being minors appearing by their Guardian ad litem the 1st respondent Respondents.

This matter coming on for disposal before N. Krishnadhasan, Esquire, District Judge, Jaffna, on this 15th day of November 1961, in the presence of Messrs. Selvarajah & Mahesan, Proctors on the part of the petitioner and the affidavit and petition of the petitioner having been read: It is ordered that the above-named petitioner be declared entitled to take out Letters of Administration to the estate of the said deceased that Letters of Administration be issued to the petitioner accordingly and that the 1st respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondents unless the Respondents or any other person or persons interested shall appear before this Court on or before the 10th day of January 1962 and show sufficient cause to the satisfaction of this Court to the contrary.

disposal before N. Krishnadhasan Esquire, District Judge, Jaffna, on the 15th day of November 1961, in the presence of Messrs. Selvarajah & Mahesan, Proctors on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the above-named petitioner be declared entitled to take out Letters of Administration to the estate of the said deceased that Letters of Administration be issued to the petitioner accordingly and that the 1st respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondents unless the Respondents or any other person or persons interested shall appear before this Court on or before the 10th day of January 1962 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st Respondent do produce the minors on the 10th day of January 1962.

This 15th day of November 1961.

Sgd. N. Krishnadhasan
District Judge,
Jaffna.

Drawn by
Sgd. Selvarajah & Mahesan,
Proctors for Petitioner.
(O. 129. 15 & 22)

Ardra Darsana

(Continued from page 1)

hunter's belt of the Greeks is overhead in mid heaven of the margin of the Bible. This event is figured as the birth of a son to Maha Mari the great wintry night with Kaniya Lagna hence He is called son of a virgin.

This year the day is triply sacred as the winter solstice Arudra Darsana and birth of son of Maha Mari occur then. May the Gods, shower the blessings on humanity in this Holy day. The Sivathondan Nilayam too is observing this day with great solemnity as it is the 25th anniversary of this great movement that leads people to emancipation.

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APPLY TO:

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மேன்மைகொள் சைவ கீழ் வினஞ்சுக அலக மெய்வரம்.

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