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Gandhiji Centenary
Memorial Articles

No. 19

By S. Sivasubramaniam

Joint Secretary, India-Ceylon Society

Two urgent and important requirements vis-a-vis the Centenary Celebrations in Ceylon.

Among several matters of importance and capable of producing far-reaching good results, I wish to be permitted to mention two indispensable requirements, both from the Ceylonese national point of view as well as from that of India-Ceylon friendship and good will. As the All Ceylon National Committee for Gandhiji's Centenary Celebrations is considering suggestions from the public for inclusion in the Centenary program and as the program is likely to be drawn up by October 2, 1968, it is felt by the writer of these articles that these two requirements referred to be brought to the early notice of the Centenary Committee and the public without delay as being matters of paramount and urgent importance, without which the Centenary Celebrations in Ceylon would not have achieved their purpose. The two requirements are:—

(1) A Council for National Integration in Ceylon.

The process of national integration of the various communities, creeds, races, castes and sections, faces a very large volume of work left undone. The ideal of national unity based on communal and religious harmony, good will and co-operation has been grasped by the public and its leaders in a very imperfect manner, most inadequately. Things have come to such a pass and there is so much misunderstanding in all spheres of national life in Ceylon that there is talk of division of the country into different and independent units. The process of disintegration has to be arrested immediately if Ceylon is

to survive as a single Independent State, serving all its peoples and contributing the welfare of the rest of the world. Among the several methods and agencies, through which the ideal of national unification, harmony, cohesion, and unity, could be achieved, is the setting up of a Council for National Integration. The Government of Ceylon could apply its mind to this subject, and with the co-operation of the public and set up a Council before the hallowed centenary year is over. If for some reason or other, Government is slow in this connection, the people themselves could well take up the initiative.—In India, the Government of Mrs. Indira Gandhi has taken steps to revive the institution which was formed during the regime of her revered father Shri Jawahar Lal Nehru, whose memory is cherished in Ceylon as well,

In this connection, it is gratifying to mention that a standing institution called the Congress of Religions representing various religious denominations in Ceylon viz. Buddhist Protestant Christian, Catholic, Muslim and Hindu has been formed and is functioning with a certain degree of benefit to the country. It is to be hoped fervently that a council for National Integration would be established in a similar manner during the centenary year to do service which is indispensable on a larger field.

It is our duty as Ceylonese to remember that not only did Gandhiji contribute decisively by his efforts on behalf of India's freedom, to usher Ceylon's Independence as well, but also played an important part both in

Letter to the Editor

'Perfection'

Sir,—It is a common saying that no man is perfect and one would not be wrong in thinking that perfection in personal appearance, activity performance etc. are impossible to realise in practice. However it has to be conceded that all of us unconsciously but with some degree of object awareness strive towards achieving perfection in some sphere of endeavour or other and thus get the reward of immense inner satisfaction and also pride arising from others envy about us. To Saivite Hindus Order, Beauty and Perfection are attributes and endowments of Lord Siva and his various manifestations and there is no harm in teaching on children to pray for among other things that their favourite divinity should help them to fit into the saying "It ought to be beautiful. I live here in relation to their homes, schools etc. At the same time we must be careful to see that one as well as our children do not mistake sculptural features of images as models for improvement of personal appearances and consciously or even inadvertently strive to fashion our bodies after such features. Images when looked at reminds one of eternity and perfection but at devotee level we must be aware of our limitations and should not go beyond seeking DIVINE GRACE for its own sake before asking for divine favours. Again when praying to Lord Skantha or any other similar divinity one should bear in mind that Lord Siva is the supreme divinity of the Saivite Hindus and that he is perfection itself and purity and beauty beyond the comprehension of ordinary mortals like ourselves. In this connection the following words can be found in the following words:—"அருள் இலங்கி வேலர் தமக்கொரு பெண்ணைக் கொடுத்தோம், ஆதினத்து மகிக்குளெல்லாம் சேதமாமக் கொடுத்தோம், thus திரிகூடநாதர் (Lord

(Continued on page 2)

Arumuga Navalar's
Scholarship in EnglishS. THANANJAYARAJASINGHAM,
Lecturer, University of Ceylon

(Continued from last issue)

Herein below I quote a few passages from the Bible along with Navalar's translation of them into Tamil

17 "And now, Lord God of Israel, let thy word be established which hast spoken to thy servant David.

18 Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built?

19 But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God; and mayest hear the prayers which thy servant poureth out before thee.

20. that thou mayest open thy eyes upon this house, day and night, upon the place wherein thou hast promised that thy name should be called upon

21. And that thou wouldst hear the prayer which thy servant prayeth in it. Harken then to the prayers of thy servant, and of thy people Israel.

2. Paralipomenon, 6.17-21
"இஸ்ரவேலின் தேவனாகிய யெகோவாவே உமது தாசனாகிய தாவீதுக்கு நீர் சொல்லிய வாக்கு மெய்ப்படும்படி அருள் செய்யும்.

"தேவன் நிச்சயமாய்ப் பூண்டலத்திலே மனிசருடன் வாசம்பண்ணுவாரா? வானமும் வானங்களுக்கு மேலுள்ள வானமும் உம்மைக் கொள்ளாதே, நான் கட்டிய வீடு உம்மைக் கொள்வது எப்படி".

"என் தேவனாகிய யெகோவாவே, உமது அடியான் செய்யும் யிரார்த்தனயின் மேலும் விண்ணப்பத்தின் மேலும் சிந்தை வைத்தருளும், உமது அடியான் உமது சமூகத்தில் இயும் ஓலத்தை

யும் அவன் பிரார்த்தனையை யும் கேட்டருளும்.

"எனது நாமம் அதில் நிறுத்தப்படும் என்று நீர் குறித்த இந்த ஸ்தானத்துக்கு கேரே, உமது அடியான் செய்யும் பிரார்த்தனையைக் கேட்கும்படி இரவும் பகலும் இந்த வீட்டின்மீல் நீர் கண் திறந்திருப்பீராக."

"உமது அடியானும் உமது சனமாகிய இஸ்ரவேலரும் இந்த ஸ்தானத்துக்கு நேராய்ச் செய்யும் விண்ணப்பங்களைக் கேட்பீராக. 2 நாளாசமம், 6.17-21.

5. "And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned".

9. "And a clean man must gather up the ashes of the cow and deposit them outside the camp in a clean place; and they must serve the assembly of the sons of Israel as something to be kept for the water for cleaning" Numbers, 19 5,9.

"கடாரியின் தோலும் மாமிசமும் இரத்தமும் சாணியும் எரிக்கப்பட வேண்டும்."

"சுசியாயிருக்கிறவனொருவன் அந்தக் கடாரியின் சாம்பலைப் பானயத்திற்குப் புறம்பே சுசியான ஒரு இடத்திலே கொட்டிவைக்கக் கடவன். அது இஸ்ரவேற் சந்ததியின் சபையார் கிமித்தமாகி செய்யும் சலத்தின் பொருட்டு வைக்கப்படவேண்டும்" எண், 19, 5, 9.

One cannot fail to note here that Navalar carefully avoided the use of the term "பசு" for cow in due veneration and loyalty to his faith. For "பசு" in Saiva Siddhanta means the soul. Never in the history of the translation of the Bible from English to Tamil was done such a translation as Navalar's which so closely resembled the original and yet was in tune

(Continued on page 2)



தமிழக அரசின் இலக்கணம்
கமலாம்பிகை தாய்நிதி நிதிக்காக
தமிழக அரசின் தாய்நிதி நிதிக்காக
தமிழக அரசின் தாய்நிதி நிதிக்காக
தமிழக அரசின் தாய்நிதி நிதிக்காக

Hindu Organ

FRIDAY, AUGUST 30, 1968

NOVEL LOOK FOR KATARAGAMA?

The sylvan shrine at Kataragama where salutations to Lord Skanda are paid by devotees appears to have been given a novel look by those who have acquired the authoritative control of its affairs. Time was when the poojah to the deity Manikka Pillaiyar was conducted in the form to which Saivaites have been accustomed. Steadily, but certainly not slowly, changes have been brought about unnoticed and today the entire atmosphere at this ancient temple is anything but Saiva. Worshipers at Kataragama have brought to our notice the introduction of a queue system for templegoers wherein a sort of a regulated entry of persons is imposed, namely the main gates of the Temple being locked not to be opened till daybreak. The Saiva worshippers who begin their prayers with attendance at the Pillayar Temple gain entry only after the early morning pooja begins. A very strange mixture of Saiva rituals and Buddhist practice is now obtaining at Kataragama presumably to provide the necessary procedure for the increasing number of Buddhist worshippers. What was once a special shrine for Lord Skantha mainly catering for Saivaites has now become a non-descript temple where Saivaites merely congregate unable to break with their age long tradition of worship at this ancient place. The sacred summit of the Skantha Hill popularly known as Kathiraimalai has become a predominantly Buddhist place of worship.

By and large the change of custom has come to stay and the New Look though novel has received authoritative sanction. All that remains at Kataragama is the Ramakrishna Mission Madam which keeps on reminding Saiva worshippers of Kataragama.

ma. The Madam has no equal in this country as a spiritual home of sincere service. The worshippers who pour in daily by the hundreds have only one comforting thought that is that there exists a resting place which greatly helps religious practice. The owners, the organizers and the operating executive at this spiritual Centre are doing a great service of receiving religious worshippers most cordially and therefore stand in great contrast to their counter-parts functioning on behalf of the Temple at Kataragama.

The proposal to proclaim Kataragama as a sacred area is praiseworthy but when that proposal becomes tainted with activities that are wholly prejudicial to the interests of Saiva worshippers the entire affair seems to be a planned undertaking to bring Kataragama under exclusive Buddhist influence and practice. History may change or be made to change in all affairs but those relating to religion. Hence any activity at Kataragama that is designed to do away with Saiva practice has to be understood as a step taken with a view to enforcing a change that is inimical to the Constitution of this country wherein practice of religion is well defined, in letter and in spirit.

Letter To the Editor

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Siva) and Murugan (Lord Skanthan) are separately enlogised. The presiding deity of திருக்குறளம் is திருக்கடனாதர் an avatar or தோற்றம் of Lord Siva. Further the author of கந்தபுராணம் says ஆதலின் நமது சக்தி அறுமுகன், அவனும் யானும் பேதகம் அன்றல் நம்போல் பீரிவின் யானும் நின்றேன். The meaning is "ஆதலால் ஆறுமுகன் நமது சக்தியேயாம். அவனுக்கும் எனக்கும் வேறுபாடினில் நம்மைப்போல் அவனும் அங்கில்கொடுப்பது எனக்கும் சிறந்ததுள்ளான். This is said of Lord Siva. Thus கச்சியப்பசுவாசாரியார் describes Lord Muruga as Siva's சக்தி. All these words should make it clear that we should continuously improve ourselves by seeing good in any event in life and not over-regret about failures and lose ourselves in the process of steadying ourselves after upset in life but should continuously strive to achieve perfection within the limits possible for humans and should be fully alive to live along the lines 'எல்லாம் நன்மைக்கே' and

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public and more by private counsel and his own personal example to make the different communities in Ceylon live in harmony and unity among themselves. The latter service forms a precious chapter in the unwritten history of our country.

It is universally recognized that Gandhiji was one of the noblest exponents of communal unity and religious harmony. The following tribute by a faithful disciple of his is particularly worthy of being remembered and pondered over by generations now and hereafter. The extracts are taken from a collection of Gandhiji's speeches and writings on Communal Unity. They are as follows:—

Gandhiji's life and teachings are now no more merely for India and Pakistan but for all the world. Stripped of their local colouring, they challenge man of whatever clime, race, or religion, to be done with narrowness, pride and arrogance and to love his fellow beings irrespective of all distinctions; for this is Religion, pure and undefiled. In his life and teachings, there is great wisdom such as alone can make for the heading of the nations. Is humanity prepared to learn of him?

"The remarkable feature of Gandhiji's writings is that they spring out of action. They are not the speculations of an academician in his library or the dreams of an arm chair philosopher. They throb with life just because they are the outpourings of a heart plunged in the midst of a crusade against human weakness, selfishness, greed and violence. His words are full of life, for they are forged in the fire of experience. They read the innermost recesses of one's being, for they come from the depths of his own soul. They appeal to the highest in us, for it

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seek Divine guidance and Grace in all humility from Lord Siva and Lord Muruga and help individuals of other faith to better themselves and their families through praying alongside with us.

Yours etc.

S. Kumarakulasingham,
Paiyagala South,
11 8 68.

Arumuga Navalar's Scholarship.....

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with the grammar and syntax of Tamil.

After the protracted literary controversy with Ramalinga Adikal, Navalar returned to Jaffna. This return of Navalar reminds me of the immortal lines of Oliver Goldsmith in "The Deserted Village."

"In all my wanderings round this world of care,
In all my griefs—and God has given my share—
I still had hopes for pride attends us still.
Amidst the swains to show my book-learn'd skill,
Around my fire an evening group to draw
And tell of all I felt, and all I saw;
And, as an hare whom hounds and horns pursue,
Pants to the place from whence at first she flew
I still had hopes, my long vexations pass'd,
Here to return—and die at home at last."

During the years 1870–1879, we see a new phase of Navalar's career—namely that of a social reformer. As a citizen he was conscious of his civic rights and knew when to assert them. He was a voracious reader of the then current English newspapers like, Examiner, Morning Star, Jaffna News, Freeman etc. The world at large as well as local events interested him. In the year 1878, there was cholera and famine in Jaffna. Mr Twynam who was the Government Agent of Jaffna, unlike his predecessors Mr. Dyke and Mr. Russel, mishandled the situation. From the time he assumed office, there began nepotism, jobbery and corruption in his administration and appointments. Public opinion against him was mounting from day to day. Only a few self-centred officials of the Kachcheri stood loyal to him in this time of crisis. The flame of discontent was fanned by many an unjust act of the Government Agent. The peasants and other fellow sufferers in the much elevated social hierarchy rallied round Navalar for leadership and support in seeking redress from the central government. Unscrupulous officials of the Kachcheri began to forge receipts for the distribution of paddy seeds for the needy farmers in the north. Navalar as spearhead and prime mover of the opposition campaign against the maladministration of Mr. Twynam drafted a memorial in English and got it signed by the then prominent citizens of the North. When Sir James Longden, the Governor, visited Jaffna to hear in person the

alleged grievances of the people, His Excellency was met by Navalar who on behalf of the grieved parties presented the memorial dated 15th of January, 1878. In support of Navalar's knowledge of standard English I give below the contents of the first paragraph of the memorial that was handed to the Governor.

"The memorialists hail Your Excellency's visit as the harbinger of general relief to their province which has during the past few years suffered severely from the effects of cholera and famine. It was always their pleasing duty on such loyal occasions like this to testify to the energy and devotedness to their interests of their Government Agents. But extremely regret that they cannot conscientiously give expression to such cordial feelings on this occasion. They have heard it with extreme pain that attempts were made grossly to misrepresent their character as a body but they sincerely trust that Your Excellency will judge of them not as they have been shown up but as they are and as Your Excellency would find them."

Thus to relieve the wretched was Navalar's pride. Sir Ponnambalam Ramanathan and Advocate C Britto were rivals in a contest for the post of representative of the Tamils in the Ceylon Legislature. A vacancy had been created by the death of Hon'ble Sir M. Cumaraswamy. Navalar convinced of the high integrity, nobility of character, affluent circumstances, national sympathy, acquaintance with the local habits and wants, academic attainments of Sir P. Ramanathan, organised public meetings to canvass for his candidature. Navalar's school and its campus have by this time become the venue for local residents to meet and discuss their social and political issues just as his residence and the Sivan Temple Hall were venue for many a religious discourse and debate.

The wealth, respectability and intelligence of Jaffna were represented in a meeting attended by about 3000 people at Navalar's Saivaprakasa Vidyasalai at 2 p. m. on the 22nd of May, 1879. On a resolution proposed by Sri Sathasiva Kurukkal and seconded by Mr E.

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The Cult of Ganapathy

Sri Ganapati is the Lord of Siva Ganas. He is also Vigna-Nayaka, and the favourite muhurtham of Lord Siva and Sri Parvati. He is the embodiment of Wisdom and the Lord of obstacles.

Ganapathi or Ganesha is perhaps the most popular of the Gods of the Hindu Pantheon. He is worshipped all over India as the Lord of Obstacles. In South India in particular we find images of Lord Ganesha in every village. Small shrines for this deity exist everywhere. This deity is known by several names such as Gajanana, Ekadantha, Heramba, Mahodara, Purana Purusha etc. The word Ganapathi has special significance. 'Ga' is said to stand for wisdom, 'Na' for Mukthi and 'Pathi' for the Parabrahma. He is thus the One who is capable of giving wisdom and Mukthi.

According to those proficient in the History of Evolution of the images of Gods of the Hindu Pantheon, Ganapathi is a deity who has been worshipped even in the primitive ages in India. The pot belly, the elephant head and trunk of the images of Lord Ganesha would support the view that the God is not only One who has been worshipped since ages but perhaps is One who combines in Himself traits of Yakshas and Nagas-deities worshipped long long ago. Puranas however give several accounts of the manifestation of this God which are too well known to be repeated in this booklet. It is however interesting to note that Ganesha is mentioned in Aitareya Brahmana where he is identified with Brahma, Brahmanaspati or Bruhaspathi. Ganesha is also held to be an incarnation of Lord Krishna. It is also worth mentioning that there was a sect called the Ganapatya sect given to the worship of Lord Ganesha; in the early Centuries of the Christian era.

There are several types of Ganesha images. These include the Bala Ganapathi, the Taruna Ganapathi, the Vira Vigneswara, the Bhakti Vigneswara; the Sakthi Ganesha family comprising of Lakshmi Ganapathi; Uchchista Ganapathi, Maha Ganapathi, Urdhva Ganapathi, and Pingala Ganapathi, Heramba Ganapathi, Prasanna Ganapathi, Dhruva Ganapathi, Unnatha Ga-

napathi, Vignaraja Ganapathi, Bhuvanasa Ganapathi, Nritya Ganapathi, Haidra Ganapathi, Balachandra Ganapathi, Surpakarna Ganapathi, and Ekadantha Ganapathi. The Mudgala Purana actually, recognises the thirty-one forms of Ganapathi. The usual type of Ganesha image however has the following characteristics. The image is usually a seated figure with the pot belly prominently jutting out between the image's two legs; the right foot is held erect, while the left leg is bent; the left foot is exhibited touching the pot belly. The image exhibits an elephant head with two tusks; the right tusk is usually shown as broken at the top while the left tusk is fully formed. The trunk is usually shown as touching the Modaka or a wood apple held in the lower left hand. The Lord has three other arms, the upper right hand usually exhibits the Hook or Ankusa while the upper left holds the noose or Pasa. The lower right hand always exhibits the Broken Tusk. Other characteristics include an extra eye, the big belly tied up with a snake and a Yagnopavita. His favourite Vahana is the mouse shown in miniature in the image.

The Nataraja Rangastala at Kalahasti has a rare rock carving of a unique type of Ganesha—namely the Nritya Ganesha. In this bas-relief, the dancing Lord is depicted with six arms, two eyes, an elephant's head and trunk and elephant's ears; his four upper arms hold the following weapons, the goad or Ankus, the axe, a unique discus and the noose. The lower right hand holds the broken elephant's tusk while the elephant trunk is depicted as eating a sweet held on the lower left palm. The pot belly of the Lord is girded around by a serpent. This is a unique rock carving which should not be missed by devotees visiting Sri Kalahasti. It is also worth mentioning that a life size sculpture of such a Nritya Ganesha is to be found in the Sri Veda Narayanaswamy temple of Negalapuram in Chittoor District.

There are two other unique murthis of Sakthi Ganesha (also called Maha Ganapathi) apart from the normal form in the temple corridor opposite the Sahasra Lingam shrine in the inner tem-

Arumuga Navalar's Scholarship ...

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Sampanthar, Mr. D. C. Visvanathapillai, Registrar of Assurance, was unanimously elected to preside over the deliberations. Mr. S. Ponnambalam, Proctor of the District Court moved "That the meeting deplores the premature death of Hon'ble Sir M. Coomaraswamy, the distinguished Tamil representative and acknowledges his invaluable services to the community at large" and this resolution was seconded by Mr. S. Appapillai, Assistant Master of Wesleyan Central School.

Then arose Navalar and after eloquently making a case in Tamil for Sir P. Ramanathan, moved the third resolution "That all the leading members of the community now assembled here are of unanimous opinion that they find in Mr. Ponnambalam Mudaliyar Ramanathan, Advocate of the Supreme Court, all the required qualifications to represent in the best manner possible the Tamil speaking community in Ceylon. He is a gentleman of high social position and independent means and this meeting acknowledges him to be the most deserving candidate." Mr. T. Ponnambalapillai, Sub-Magistrate & Superintendent in the service of Trivandrum, seconded the resolution. On a resolution moved and seconded by Mr. Kanther Casipillai and Dr. T. Sivaprakasapillai respectively, it was resolved that a committee comprising Sri La Sri Arumuga Navalar, Iragnatha Mudaliyar Sampantha Mudaliyar, S. Ponnambalam T. Ponnambalapillai, S. Sathasivapillai, M. Sinniah, A. Swaminathapillai, M. Sinnathamby, S. Thilliam-balam, A. Amarasingham, A. Sinnathamby, D. C. Visvanathapillai, D. H. S. Canapathipillai, P. Kung-nalam, M. R. Ry K. Shaumugashastrigal, M. Canapathipillai, Dr. T. Sivaprakasapillai, S. Thuraiappah Chettiar, E. Mailvaganam, K. Kasipillai, and K. Sinnathamby, should forward the memorial to Sir James Longden, the Governor, together with the pro-

ple complex. These images are described in detail elsewhere. These images should also not be missed by the devotees and tourists alike visiting Sri Kalahasti.

(Reproduced from Kumarakuruparan.)

ceedings of the meeting.

The memorials presented to Sir James Longden speak volumes for the high degree of proficiency attained by Navalar in English. He was not one who signed a document without fully understanding its contents. Thus Sri C. Arumugam was a Navalar not only in Tamil but also in English. As seen here, he had more opportunities to distinguish himself as a Navalar in English in Ceylon than in South India.

Let us not be hypocritical and weep like Macbeth that "renown and grace is dead" about the passing away of Navalar whose failings even leaned to virtue's side. Let there be no room for a sorrowful recapitulation of his noble career as in Oliver Goldsmith's lines "But pass is all his fame. The very spot where many a time he triumphed is forgot". It is our duty to perpetuate his memory in every possible manner.

My thanks are due to the Director of the Department of National Archives, Nugagoda, for making available to me certain newspapers and documents concerning certain events in Navalar's life.

Order Nisi

IN THE DISTRICT COURT OF
MANNAR

Testamentary Jurisdiction
No. 880

In the matter of the Intestate
Estate of the late Sitham-
barapillai Sivagnanasunda-
ram of Mandaitivu

Deceased

Sithambarapillai Kantha-
lingam of Mandaitivu
Vs. Petitioner

- 1 Parwathipillai widow of Sithambarapillai
- 2 Selliah Thambu and wife
- 3 Kanagammah
- 4 Karthigesu Krishnapillai and wife
- 5 Sukirthammah all of Mandaitivu

Respondents

This matter coming on for disposal before R. Paramaguru Esquire District Judge, Mannar on the 13th day of September 1967 in the presence of Mr. V. S. Nadarajah Proctor on the part of the Petitioner and the affidavit of the petitioner dated the 16th day of August 1967 having been read:

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to him accordingly unless the Respondents or any other person or persons shall on or before the 15th day of Octo-

Gandhiji Centenary.....

(Continued from page 2)

is the highest in him that speaks through them."

Speaking about Ceylon, the Mahatma during his visit to Ceylon and on all other occasions emphasised that the communal problem in Ceylon was very much less, almost insignificant at that time nearly 41 years ago, when compared with the magnitude of the problem in India (India undivided).

It is time that serious and sustained efforts are now made in Ceylon to recapture the spirit of unity and harmony that pervaded among all sections of the people, Sinhalese, Muslims, Burghers Indian (Ceylonese of Indian descent) and Tamils in Ceylon about the time of the commencement of the movement for Constitutional Reform about fifty years ago. Ceylon's internal problems, communal and otherwise, have become more and more complicated since then; a permanent council for National Integration appears to be a satisfactory method of solving or at least easing some of our grave problems.

The second requirement which I have in mind is the establishment of an Institute for Indian Studies, which subject owing to exigency of space will be dealt with in a succeeding article.

[The notes relating to Gandhiji's visit to Ceylon, including the connected diary of events, will be continued in later issues in due course. Those notes had to be interrupted owing to the desirability of referring to the twin requirements before 2nd October 1968.]

ber 1967 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of September 1967

Sgd R. Paramaguru
District Judge

Time to show cause extended for 25-3-68

R. P.

It'd. R. P.

D. J.

Time to show cause extended for 7-8-68

It'd. R. P.

D. J.

Time to show cause extended for 21-7-68

It'd. N. N.

D. J.

Time to show cause extended for 3-9-68

It'd. N. N.

D. J.

98 30 & —

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2249 TIn the matter of the Intestate
estate and effects of the late
Sathasivam Sabaratnam
alias Chaparathenam of Am-
man Veethy Pandaterippu
DeceasedVethammah widow of Chapa-
rathenam of Amman Veethy
Pandaterippu

Vs Petitioner

- 1 Chaparathenam Murubya,
of F 31 Mangalath, Man-
ning Town, Colombo-8
- 2 Muthuomaru Navaratna-
raja and wife
- 3 Thillainayakiammah both
of Mandaitivu
- 4 Selvanayakiammai wife of
C Velautharatnam of Am-
man Veethy Pandaterippu
- 5 Velupillai Sinnathurai and
wife
- 6 Rasanayakiammah both of
Puttalam
- 7 Duraiswamy Seenivasagam
and wife
- 8 Rasalaxmy, both of No. 8
Seeniar Lane, Kaladdy
Vannarponnai
- 9 Malavarayar Velupillai
and wife
- 10 Vanathalaxmy both of Am-
man Veethy, Pandaterippu

Respondents

This action coming on for
disposal before I. M. Ismail
Esquire District Judge, Jaffna
on the 29th day of June 1968
in the presence of Mr. S. Sel-
varajah, Proctor on the part
of the Petitioner and the peti-
tion dated the 29th day of
June 1968 having been read.

It is ordered that the above-
named petitioner as widow
and one of the heirs deceased
be declared entitled to take
out Letters of Administration
to the estate of the said de-
ceased and that Letters of
Administration be issued to
her accordingly unless the
respondents abovenamed or
any other person or persons
interested shall on or before
the 4th day of October 1968
show sufficient cause to the
Court to the contrary.

This 29th day of June 1968.

Sgd. I. M. Ismail
District Judge, Jaffna.

Drawn by
Sgd. S. Selvarajah
Proctor for Petitioner
96 23 & 30

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDRO

No. 923 Testy

In the matter of the Last Will
and Testament of the late
Vairamuttu Sivapiragasam
of Valvettiturai

Deceased

1 Kulandaivelu Ratnasingam
of Point Pedro

Va Petitioner

1 Kamaladevi daughter of
Sabaratnam of Valvetti-
turai2 V. E. Ramasamy of do as
Manager and Trustee of
Muttumariamman temple
situated at Valvettiturai3 Muttusamy Kandasami-
thurai of do

4 and wife Rajidevi of do

5 Walli Kandu widow of
Sivapiragasam6 Luxumidevi daughter of
Sabaratnam7 Mailvaganam Vengadasa-
lam of do8 Kandasamy Balasundaram
of Valvettiturai9 Selladurai Thangarajah of
do10 Mailvaganam Ramasamy
of do

Respondents

This matter coming on for
disposal before V. M. Coomara-
swamy Esquire District Judge
Point Pedro on the 14th day
of June 1968 in the presence
of Mr. N. A. Rajaratnam
Proctor on the part of the
petitioner and the affidavit
and the petition of the peti-
tioner having been read;

It is ordered that the peti-
tioner abovenamed be and he
is hereby declared entitled as
the Executrix of the deceased
abovenamed to have Probate
with the will annexed to the
estate of the deceased above-
named issued to him accord-
ingly, unless the Respondents
abovenamed or any other
person or persons interested
shall on or before the 21st
day of July 1968 show suffi-
cient cause to the satisfaction
of this Court to the contrary.

This 22nd day of June 1968.

Drawn by
Sgd. N. A. Rajaratnam
Proctor for Petitioner

Sgd. V. M. Coomaraswamy
District Judge,4-8-68
Extended and Reissued re-
turnable for 23-9-68.Sgd. V. M. Coomaraswamy
District Judge

95 23 & 30

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 1 - 9 - 68 TO 7 - 9 - 68

ARIES Aswini, Bharani, Kar-
tikai lat part [Meda Rasi]

Health will be unsatis-
factory. Sunday early
morning must be spent
with care. Expenses will
be heavy but you will get
enough to meet them.
Work will be heavy.

* * *

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

Clashes with relatives
likely. Sunday, Monday
and Tuesday morning
must be spent with
care. Abdominal com-
plaints likely. Investments
will bring in good
results.

* * *

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

You will be quick to
pick up quarrels. Mother's
health will suffer. Eye
troubles likely. Tuesday
afternoon Wednesday and
Thursday must be spent
with care.

* * *

CANCER Punarvasu 4, Poo-
sa, Ayilya [Kataka Rasi]

Health will be unsatis-
factory. Paternal rela-
tives may cause you some
anxiety. Thursday even-
ing, Friday and Satur-
day must be spent with
care. Financially a fair-
ly good week.

* * *

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

Troubles in the office
shown. Expenses will be
heavy. Beware of scan-
dal-mongers. Health up-
sets shown. Eye troubles
likely. Saturday evening
must be spent with care.

* * *

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

Professionally a fairly
good week. Elder bro-
thers and sisters will be
helpful. Domestic affairs
will be in a mess. Expenses
will be heavy.

* * *

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

Ruin to enemies pro-
mised. Gains through
agriculture and lands
also indicated. Work will
be heavy but you will be
sufficiently compensated.

* * *

SCORPION Visaka 4, Anusha
Kettai [Vrischika Rasi]

Professionally a good
week. Work will be
heavy. Financial gains
promised. But there will
be no mental peace.
Health upsets also shown.

SAGITTARIUS Moolam,
Pooradam, Uttiradam 1
[Thannu Rasi]

Professionally a fairly
good week. There will
be some good news in the
family. Gains through
landed property also
shown. But clashes with
relatives likely.

* * *

CAPRICORNUS Uttiradam
2, 3, 4, Thiruvonam, Avit-
tam 1, 2 [Makara Rasi]

Health will be unsatis-
factory. Domestic affairs
will be in a mess. Mis-
understanding with friends
also shown. Younger
brothers and sisters will
be helpful.

* * *

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

Professionally a good
week. Ruin to enemies
promised. Things will be
delayed. Domestic upsets
likely.

* * *

PISCES Pooraddati 4, Utti-
raddati, Revathi [Meena
Rasi]

Ruin to enemies pro-
mised. Health must be
given particular care for
some time. There will be
no mental peace. Do not
begin anything new for
some time.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2244In the matter of the Last Will
and Testament of the late
Ramalingam Coomarasamy of
Ohanganai

Deceased

Coomarasamy Sivathasan o
Anaicottai

Va Petitioner

1 Coomarasamy Linga-
thasan2 Coomarasamy
Easwarathasan3 Coomarasamy Kuga-
thasanMinor 4 Coomarasamy Jeya-
kumar5 Jeyasumari daughter
of Coomarasamy6 Pathmalajany daugh-
ter of Coomarasamy7 Jeyaledohumy widow
of Coomarasamy all of
Anaicottai

Respondents

This matter coming on for
disposal before K. E. Kathir-
galingam Esquire Acting
District Judge, Jaffna on the
18th day of June 1968 in the
presence of Mr. S. Rajendran
Proctor on the part of the

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ORDER NISI

IN THE DISTRICT COURT OF
OF JAFFNATestamentary Jurisdiction
No. 2274In the matter of the intestate
estate of Kandiah Bala-
subramaniam of Karainagar
Jaffna Ceylon late of No. 4
Road Pettaling Jaya Kuala-
Lumpur Malasia

Deceased

1 Kandiah Jegasothy

2 Kandiah Nadarajah

3 Kandiah Rajaledohumy

4 Kandiah Yokeswary and

5 Kandiah Nagendiran all of
No 4 Road, 15, Pettaling
Jaya Kuala Lumpur Mala-
siya

Petitioners

This matter coming on for
disposal before I. M. Ismail
Esquire, District Judge Jaffna
on the 21th day of August
1968 in the presence of Mr.
K. Arumugam Proctor on the
part of the petitioner and the
affidavit of the petitioners
dated 16th July 1968 and the
petition of the petitioner
dated 3rd August 1968 having
been read.

It is ordered that the peti-
tioners be and they are here-
by declared entitled to have
Letters of administration to
the estate of the said intestate
as brothers and sisters and
also as his heirs and directing
such Letters of administration
be issued to the petitioners
accordingly—unless any other
person or persons interested
shall appear before the 8th
day of November 1968 and
state objection and show
sufficient cause to the satis-
faction of this Court to the
contrary.

Sgd. K. E. Kathirgalingam
District Judge, Jaffna.

13-8-1968

97 23 & 30

petitioner and the petition
and the affidavit of the peti-
tioner dated 10th June 1968
having been read.

It is ordered that the above-
named 2nd respondent be ap-
pointed guardian ad litem
over the minors the above-
named 4th, 5th and 6th res-
pondents and that Last Will
and Testament of the above-
named deceased dated 2nd
October 1960 and attested by
S. Rajendran Notary Public
under No. 5477 be declared
proved and probate thereof
issued to the petitioner as the
Executor named in the said
Will, unless the abovenamed
1st, 2nd, 3rd and 7th respon-
dents or any others interested
shall appear before this court
on or before the 4th day of
October 1968 and show suffi-
cient cause to the satisfaction
of this court to the contrary.

It is further ordered that
the abovenamed minor the
4th, 5th, and 6th respondents
should be produced in court
on the said date.

This 18th June 1968.

Sgd. I. M. Ismail
District Judge

5-7-68

Drawn by
S. Rajendran

Proctor for Petitioner

91 23 & 30

THE JAFFNA MUTUAL
BENEFIT FUND Ltd.

(Established 1918)

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

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

Fixed Deposits received for periods of 12 months,
24 months and 36 months and interest
allowed at 7%, 8% and 9% respectively.

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

FOR FURTHER PARTICULARS
APPLY TO:

MANAGER.

சான்றிதழ் வழங்குவதற்கு மலியுறுத்து அரசாங்கம் மலியுறுத்து
சான்றிதழ் வழங்குவதற்கு மலியுறுத்து அரசாங்கம் மலியுறுத்து
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சான்றிதழ் வழங்குவதற்கு மலியுறுத்து அரசாங்கம் மலியுறுத்து

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Editor: R N SIVAPIRAGASAM