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NO. 36

## An Indian Temple : The Kandarya Mahadeo

BY THE LATE ANANDA K. COOMARASWAMY  
Museum of Fine Arts, Boston

(This article is reproduced here as of late enthusiastic interest in 'Temples' has been evinced by political and social campaigners).

The nature of the present symposium suggests the use of a single illustration, but the reader is asked to understand that my subject in the present short article is really that of the Hindu temple, irrespective of period and relative complexity or simplicity. The choice of this subject is one that is made especially appropriate by the recent publication of Dr. Stella Kramrisch's magnificent work *The Hindu Temple* (Calcutta, 1946).

It may be remarked, in the first place, that the most essential part of the concept of a temple is that of an altar on which, or hearth in which, offerings can be made to an invisible presence that may or may not be represented iconographically. The types of the oldest shrines are those of the "stone-tables" of megalithic cults and those of the stone altars of tree or pillar cults; or the shrine may be a hearth, the burnt offering being conveyed to the Gods with the smoke of the fire, Agni thus functioning as missal priest. In all these cases the shrine, even when the shrine is walled or fenced about, remains hypaethral, open to the sky. On the other hand the oldest Indian type of sacred architecture both enclosed and roofed is that of the Sadas ("seat," the sacrificial operation being itself a sattrā, "session") of the Vedic sacrifice or Mass; made only for temporary use, this enclosure is a place 'apart' (tiras, antarhita) to which the Gods resort and in which the sacrificer, having put on "the garment of initiation and ardor," sleeps, becoming "as it were one of themselves" for the time being; he becomes indeed, an embryo, and is reborn from the sacred enclosure as from a womb. This 'hut or

hall is a microcosm," of which the corners, for example, are called "the four quarters". At the same time it must be recognized that no fundamental distinction can be made between the God-house as such and the dwellings of men, whether huts or places, as is evident in the case of those cultures, notably the Indian, in which the Pater familias himself officiates as household priest, daily performing the Agnihotra in the domestic circle.

In addition to this it must be realized that in India as elsewhere, not only are temples made with hands, the universe in a likeness, but man himself is likewise a microcosm and a "holy temple" or "City of God" (brahmapura). The body, the temple, and the universe being thus analogous, it follows that whatever worship is outwardly and visibly performed can also be celebrated inwardly and invisibly, the "gross" ritual being, in fact, no more than a tool or support of contemplation; the external means having just as had been the case in Greece, for its "end and aim the knowledge of Him who is the First, the Lord, and the Intelligible," — as distinguished from the visible it is recognized also, of course, that "the whole earth is divine", i. e. potentially an altar, but that a place is necessarily selected and prepared for an actual sacrifice, the validity of such a site depending not upon the site itself but on that of the sacerdotal art; and such a site is always theoretically both on a high place and at the centre, or "navel" of the earth, with an eastward orientation, since it is "from the east westwards that the Gods come unto men."

It is constantly emphasized, accordingly, that the

sacrifice is essentially a mental operation, to be performed both outwardly and inwardly, or in any case inwardly. It is prepared by the sacrificer's "whole mind and whole self." The sacrificer is as it were emptied out of himself, and is himself the real victim. The true end of the cult is one of reintegration and resurrection, attainable not by a merely mechanical performance of the service, but by a full realization of its significance, or even by this comprehension alone. The Agnihotra, or Burnt Offering, for example, may be, and is for the comprehensor, an interior self-sacrifice, in which the heart is the altar, the outer man the offering and the flame the dompted self.

The human frame, the constructed temple, and the universe being analogous equivalents, the parts of the temple correspond to those of the human body no less than to those of the universe itself. All these dimensioned (nirmita, vimita) forms are explicitly "houses," indwelt and filled by an invisible Presence and representing its possibilities of manifestation in time and space; their raison d'être is that it may be known. For this unifying and constructive Principle, the Spirit of Self of all beings, is only apparently confined by its habitations which, like other images, serve as supports of contemplation, none being ends in themselves but more or less indispensable means to liberation from every sort of enclosure. The position, in other words, is primarily iconolatrious, but teleologically iconoclastic.

Each of the "houses" we are considering is dimensioned and limited in six directions—nadir, quarters, and zenith; the feet, floor, or earth—bulk, interior space, or atmospheric space; and cranium, roof, or sky defining the extent of this man, this church, and this world respectively. Here we can consider only one or two particular aspects of these and other analogies. The

(Continued on page 2)

Letter to the Editor

## "Lesser Mortals"

Sir,

Thiruvalluvar of legendary fame and memory ennobled Tamil language and civilisation with his immortal couplets but I feel he has consigned common folks like myself to the scrap heap with the Kural — "தோன்றிற் புழு மொடு தோன்றுக ..... தோன்றும் நன்று". From the Bible we understand that Jesus was followed at times by a multitude who were silent eye-witnesses to some of his miracles. A University Don told us (an undergraduate batch) that the Saivite Saints were accompanied by common folk who repeated the lines of the verses sung impromptu by the former and thus preserved them for posterity. The multitude are as much part and parcel of society with full rights of existence and personality expression as any other group and one is at a loss to understand the mentality of some trousered Johnnies of Ceylon society (a good many of them clean suit empty pocket cases) who look upon men in veshti as units of the multitude created to applaud and admire them. The trouble with the youth of today is the tendency of "சின்னனிலேயே முப்புக்கு விளையாடல்". All want to be leaders and trend setters. Personal vanity among all age groups expressing itself in jarring fashion has become a national characteristic and a qualification for self-assumed exalted existence. In other words families go all out to arrive somewhere in the social whirl and many families look upon other families as units of the multitude and in their turn cringe before those whom they consider their social superiors. Window-shopping and star-gazing are the two real free pleasures left for most of us and as the number of babies arriving in the big market of human life goes up and up one cannot help wondering whether in the rat-race for existence the

vast majority of the nation won't become a helpless multitude. Men must learn to respect others for what they are and not for what they should be and all along with sensible sharing of wealth measures for sensible sharing of talents should also be devised. Giving a twist to Bharati's words then it will be true to say "எல்லாரும் இந்நாட்டு மன்னர்."

Yours etc.

S. Kumarakulasingham  
24, 4th Cross St.,  
Jaffna,  
23-11-69.

## THE SAREE

Sir,

Reference the question of the dress worn by Sinhalese ladies which received publicity recently, I think the following extract from an article appearing in the Asiatic Journal of 1803 will interest your readers.

This article was sent to this journal by Frederick North who was Governor of Ceylon with a communication dated 27.9.1801 where he says "I have the honour of transmitting to you, ... an essay on the religion and Customs of the Cingalese, drawn up by Mr. Joinville, Surveyor General to this Government....."

The extract is as follows:—"The dress of the grandees of the court is not so majestic as that of

(Continued on page 3)

## Purity is Pre-Requisite To Devotion

PURITY PROMOTES HEALTH



USE  
MILK WHITE SOAP  
AND ENJOY ALL BENEFITS





சென்னை, 5 டிசம்பர் 1969

தமிழகத்தில் குடியிருப்பவர்கள்  
தமிழகத்தில் குடியிருப்பவர்கள்  
தமிழகத்தில் குடியிருப்பவர்கள்  
தமிழகத்தில் குடியிருப்பவர்கள்

**Hindu Organ**

FRIDAY, DECEMBER 5, 1969

## STRICKEN AGAIN BY STRIKE FEVER!

The month of December usually holds a terror to the people in the form of epidemics. And this is the menacing month for employees to set afoot the disease of mischief. In the former case the cause of malaria, typhoid dysentery and other allied ailments is often traced to collection of mud and marsh and dirty water. However, in the latter breakout, the politically polluted mind is that which provokes the peculiar disease.

The irony of the circumstances of the growth of political parties in this Island of ours is that at every turn the people have been held to ransom. In the present instance of the frivolous pranks of the Railway Enginemen and Guards it is surprising that not more than two thousands officers in whose hands the onerous responsibility of the railway traffic has been entrusted following the procedure of recruitment to the public service have set about to destroy the tradition of public duty by resorting to a strike at a time when school children have to travel back to their homes, question papers, stationery and other documents relating to the G. C. E. Ordinary Level Examination have to be transported. No officer with a conscience for duty would ever think of disrupting the holding of a public examination that affects several lakhs of students all over the Island.

As if by design the employees of the Ceylon Fertilizer Corporation, and Medical Laboratory Technologists have timed their strike so as to create a kind of panic in the country. The political opportunists who are behind the scene and are planning this cowardly campaign against the

## Sabhai Pays Solemn Homage

### Navalar Gurupoojah At Ashram Hall

The Jaffna Saiva Paripalana Sabhai for the eightieth time, (continuously since it was formed in 1889) observed the Gurupoojah Day on December 7, 1969 at the Sabhai Navalar Ashram Hall 'Sakurumanimalai'. It was recited as usual after Sivapoojah, Sri Nadaraja worship and the singing of Thirumurai. In the afternoon the portrait of Sri La Sri Navalar was taken in procession from the Ashram along the College Street, Brown Road, Navalar Road, Kankasanturai returning to the Ashram at 7-30 p. m.

As many as 12 Bhajanai groups, the Nallur Kanchan Kovil Bhajanai Sabhai the Thirunelveli Saiva Munetta Kalagam, Nayanmarkaddu Saiva Samaya Abiviruthi Kalagam, Shri Rajarajeswari Ambal Temple Bhajanai Sabhai, Kokuvil Saiva Youth Association Bhajanai Group, Arialai Saiva Tamil Valarchchi Maanam

Government little realize that they are only acting against the interests of the people. All the year round the employees in the public service, the mercantile offices, the Corporations and other private organisations keep on agitating for more concessions. And that is all that these officers do. When one strike is over the preparation for the next strike begins. Thus the vicious circle of disloyalty is set in motion.

What is the effect of a strike, we ask, on the Government? It is, in terms of money, a terrible loss. But how does this lost react on the people? The common man is left the poorer, and more inconvenienced by every strike. Every striker thus hits mercilessly at the common man. The battle is therefore between the strikers and the people though the direct action is directed against the Government. Those who plan and plot and execute these designs are in other words acting treacherously and traitorously. This type of undermining the progress of the people must be stemmed before it worsens by passage of time.

Nayanmarkaddu Maheswari Vidyasalai students. Nallai Gnana Sambanthar Aatheena Bhajanai Group Saiva Paripalana Sabhai Thevara Group, Santhavar Madam Pillaiyar Temple Bhajanai Group, Van North West Visuvallu Pillaiyar Bhajanai Group and Van. Nachchimar Kovil Arasady Vinayagar Bhajanai Group took part in the Bhajanai.

### Public Meeting

Presided over by Sithantha Viththagar V. Nagalingam, President of the Saiva Paripalana Sabhai, a public meeting was held beginning at 7-30 p. m. Pandit S. Sivapragasam delivered a lecture on Navalar's Ideals.

A special feature of the occasion was the release of the republication by the Sabhai of Thiruchendur Puranam. Sri La Sri Swaminatha Thambiran Swamigal in presenting the publication paid a tribute to the Sabhai for preserving for posterity a book that was of immense use in the practice of Saivism.

Sri P. Sivasubramaniam purchased the first copy.

Sri La Sri Swaminatha Thambiran Swamigal delivered a musical discourse on 'Navalar.'

### At Nallur

The Sri Arumuga Navalar Sabhai observed Navalar Day both in Colombo and in Jaffna. At Nallur the Sabhai offered poojah to Navalar Statue. Mr. M. Srikantha Secretary of the Sabhai presided at the meeting. Pandithamani Kanapathipillai delivered a lecture on the greatness of Navalar. In the afternoon a public meeting was held in the Jaffna Hindu College Hall.

### At Illavalai

The All Ceylon Saiva Pulavar Sangam observed Navalar Day at Meihanadan Vidyasalai. Mr. K. Nallainathan, Asst. Commissioner of Local Government presided, Saiva Pulavar T. Kumarasami pillai, Mr. K. Thomasundaram Inspector of Schools, Pulavar M. Parvathy artha Sivam and Mr. M. Vaikramuttu were among the speakers.

## An Indian Temple :

(Continued from page 1)

temple has, for example, windows and doors from which the indweller can look out and go forth, or conversely return to himself; and these correspond in the body to the 'doors of the senses' through which one can either look out in times of activity, or from which one can return to the 'heart' of one's being when the senses are withdrawn from their objects in concentration. There is, however, in theory, another door or window, accessible only by a 'ladder' or the 'rope' by which our being is suspended from above, and through which one can emerge from the dimensioned structure so as to be no longer on a level with its ground, or within it but altogether above it. In man, this exit is represented by the cranial foramen, which is still unclosed at birth, and that is opened up again at death when the skull is ritually broken, though as regards its significance it may be kept open throughout one's life by appropriate spiritual exercises, for this God-aperture (brahma-randhra) corresponds to the 'eye' or 'point' of the heart, the microcosmic City of God (brahmapura) within you, from which the Spirit departs at death. Architecturally, the brahma-randhra or foramen of the human cranium or man made temple corresponds to the luffer, smoke-hole, or skylight (Lichtloch) of the traditional house; and in some ancient and relatively modern Western temples this 'oculus' of the dome still remains an open circular window, and the structure therefore 'hypoethral.' In the early Indian timbered domes the opening above is apparently closed by the circular roof-plate (kannika) on which the rafters rest like the spokes of a wheel or ribs of an umbrella but this plate is perforated, and in any case functions as a doorway or place of exit through which the Perfected (Arabants) movers-at-will and 'sky-farers' are repeatedly described as making their departure; it is an 'upper-door' (agga-dvara). In later Indian lithic structures in the same way the summit of the spire is apparently closed by a circular stone slab (amalaka), but this, too, is perforated for the reception of the tenon of the finial which prolongs the central axis of the whole structure; and the term brahmarandhra ex-

mains in use. Finally, in the world of which the sky is the roof, the Sun himself is the Janua Coeli, the 'gateway of liberation' (mokshadvara) the only way by which to break out of the dimensional universe, and so 'escape altogether'.

We have considered so far the altar (always in some sense a sacrificial hearth analogous to the 'heart') and the oculus of the dome (always in some sense a symbol of the Sun) as the proximate and ultimate goals of the worshipper who comes to visit the deity, whose man-made 'house' the temple is there to devote himself. The altar, like the sacred hearth, is always theoretically at the centre or 'navel' of the earth, and the solar eye of the dome always in the centre of the ceiling or coelum immediately above it; and these two are connected in principle, as in some early structures they were in fact, by an axial pillar at once uniting and separating floor and roof, and supporting the latter; as it was in the beginning, when heaven and earth, that had been one, were 'pillared apart' by the Creator. It is by this pillar, regarded as a bridge or ladder, or because of its immateriality, like a bird on wings, and in any case from its base—for 'there is no side path here in the world'—that the 'hard ascent after Agni' (durohana, agner anvarohah) must be made from below to the Sundoor above; an ascent that is also imitated in countless climbing rites, and notably in that of the ascent of the sacrificial post (yupa) by the sacrificer who, when he reaches its summit and raises his head above its capital, says, on behalf of himself and his wife: 'We have reached the Heaven, reached the Gods; we have become immortals, become the children of Prajapati.' For them the distance that separates heaven from earth is temporarily annihilated; the bridge lies behind them.

The nature and full significance of the cosmic pillar (skambha), the Axis Mundi referred to above, can best be grasped from its description in Atharva Veda 10.7 and 8, or understood in terms of the Islamic doctrine of the Qutb, with which the Perfect Man is identified, and on which all things turn. In the Vedic Sadas it is represented by the King-post (sthuna-raja, or

Continued on page (3)



# WHITHER JAFFNA?

BY S. KUMARAKULASINGHAM

The greatest tragedy that has befallen to the Jaffna Tamils is the loss of the Galle Face platform through events following the presentation of the Sinhala Only Act in 1956. The then P. M. deleted the clauses relating to Tamil in the Bill to please a fasting University Don. Later after the passage of the Reasonable Use of Tamil Act the present P. M. claimed that the concessions granted to Tamils were not against the policy of the first P. M. referred to. In other words Tamils haven't gained much from the language angle. Unfortunately we are not in a position to hold meetings at Galle Face and other places and appeal directly to the Sinhala masses sympathetic to the Tamil cause. My heart bleeds for the hundreds of talented Tamil Government Servants who were forced into premature retirement. Along with these there are thousands of smart youth with willingness and aptitude for work but are forced to idle and day-dream. Thus while feeling proud of the number of good doctors, engineers, lawyers and teachers produced by Jaffna, we are also forced to lament many other things. The leader of the F. P. is a Q. C. whose personal culture places him in world class. The leader of the T. C. is also a Q. C. and is an orator who dazzled not only the Soulbury Commissioners but also the United Nations General Assembly delegates as well. Minister Premadasa's predecessor was also a Tamil Q. C. Both the F. P. and the T. C. have many lawyers and graduates in their midst. Thus from the point of view of leadership, Jaffna Tamils appear to be well placed, having many men of substance. Yet are we better off than when Sir P. Ramanathan was the sole Tamil Representative? Tamils are only asking for a share of political power which would give them some influence in the matter of shaping and controlling government policy. Far from getting this we are forced to put up with Sinhalese politicians who cannot bear even the success of the Jaffna man in potato cultivation. Emergency laws and administrative policy instructions see to it that our freedom of speech and debate depends on the goodwill of the

police higher ups. If a Sinhalese — Buddhist speaks of rights it is regarded as a justifiable national agitation. If a Tamil asks for rights then it is communalism. In Ceylon communalism is stronger than communism and thus even this evil has some use after all.

Why can't Mr. S. J. V. and Mr. G. G. P. fight it out in some constituency at the next general election? If this happens there is always the possibility that a dark horse in the form of a third candidate may carry away the seat. We are still under the influence of events and attitudes which began with the Pan-Sinhalese ministry of 1936 or 37. It is commonly believed that it was a Tamil Professor of Mathematics who showed the mathematics behind the scheme for the sake of intellectual exercise.

We must all unitedly agitate in orderly fashion to see that it is part and parcel of government policy that Tamil government servants willing to work in English should be found work in that language. Along with extensions to the policy of reasonable use of Tamil there should be also sensible use of English. Selection to fill vacancies should be on merit and Tamil applicants must strive to get into government service through merit and not make use of what is euphemistically called 'Influence'. We must all give up being pessimistic and learn to face the present and future cheerfully. If our minds see only darkness around then we will not be able to see the glory of the dawn when it arrives. The Jaffna man was noted for his education, enterprise and thrift and above all for his sensible simplicity and homeliness. But what we find today is not what things were. The younger Jaffna generation of today finds little in common with the older generation. When members of a social group go all out irrationally to live like families found in illustrated advertisements in magazines and regard keeping up the front at any cost the essence of successful living, then one is forced to regret that the social group has gone astray.

Again social integration of Jaffna society is long overdue. In the sphere of Religion devotee asso-

## In the Court of Requests of Jaffna

No. 6459 / A

In the matter of an application under Section 16 of the Civil Procedure Code, Chapter 101

- 1 Kandiah Vettivelu
- 2 Rajakulendran
- 3 Arumugam Thuraiamy
- 4 Thuraiyagam and
- 5 Mylvaganam Sarvananda all members of the Young Mens Saiva Association of Kokuvil West, Kokuvil, Jaffna as representing themselves and all the other members of the Young Mens Saiva Association of Kokuvil West, Kokuvil, Jaffna

Plaintiffs

Kandiah Kanagasabapathy of Kokuvil West, Kokuvil

It is hereby notified that the above styled action has been filed by the abovesaid plaintiffs as representing themselves and the other members of the Young Mens Saiva Association of Kokuvil West, Kokuvil against the abovesaid defendant praying inter alia for possession of the land called Aravarappulam and Kallappiran Vayal in extent 3 Lms. P. C. being a divided portion of a land of the same name in extent 387½ Lms P. C. situated at Kokuvil and Vannarponnai North West in the parish of Kokuvil and Vannarponnai in the Division and District of Jaffna Northern Province.

The defendant in the said action is summoned to appear in Court on the 21st day of December 1969 at 10 o'clock in the forenoon.

This 4th day of December 1969

By Order of Court  
S Velauthar  
Chief Clerk

229 5 & 12

cations must be set up all over the Peninsula to see that temples function properly. I am at a loss to understand why we are putting up with so called proprietors of Temples. Custody of Temple property and financial control over the salaries of Brahmins should not make us forget the all supreme divinity enshrined in the temple and transfer deference to the temple boss and his assistants. We must also never forget the fact that the Peninsula has in its midst a substantial number of Christians and Muslims (in a section of Jaffna Town). We must also not forget the fact that Jaffna is an administrative unit of a unitary state and forget paying attention to the progress of the Island as a whole.

## An Indian Temple.....

(Continued from page 2)

sala-vamsa) which the sacrificer himself erects, and that stands for the Median Breath, and in the same way within you, as the axial principle of one's own life and being. In the Vedic (Fire-) altar, a constructed image of the universe, this is also the axial principle that passes through the three "self-perforated bricks" (svayamatrma), of which the uppermost corresponds to the Sundoor of the later texts; an axis that — like Jacob's ladder — is "the way up and down these worlds." In visiting the deity whose image or symbol has been set up in the womb of the temple the worshipper is returning to the heart and centre of his own being to perform a devotion that prefigures his ultimate resurrection and regeneration from the funeral pyre in which the last sacrifice is made.

We are thus brought back again to the concept of the three analogous — bodily, architectural, and cosmic — "houses" that the Spirit of Life inhabits and fills, and recognize at the same time that the values of the oldest architectural symbolism are preserved in the latest buildings and serve to explain their use. I shall only emphasize, in conclusion, what has already been implied, that the Indian architectural symbolism shortly outlined above, is by no means peculiarly or exclusively Indian, but rather worldwide. For example, that the sacred structure is a microcosm, the world in a likeness, explicit amongst the American Indians: as remarked by Sartori, 'Beiden Huichol-Indianern.... der Temple gilt als Ab-bild der Welt, das Dach al Himmel, and die Zeremonien, die beim Bau vollzo-gen werden, beziehen sich fast alle auf diese Bedeutung,' and as related by Speck in his description of the Delaware "Big-House," "the Big-House stands for the universe; its floor, the earth; its four walls, the four quarters; its vault, the sky dome atop, where resides the Creator in his indefinable supremacy.... the centre-post is the staff of the Great Spirit with its foot upon the earth its pinnacle reaching to the hand of the Supreme Being sitting on his throne." In the same way, from the Indi-

an point of view; with respect to the way up and down: "Within these two movements the Hindu temple has its being; its central pillar is erected from the heart of the Vastupurusa in the Brah-masthana, from the centre and heart of existence on earth, and supports the Prasada Purusa in the Golden Jar in the splendour of the Empyrean,"

(To be continued)

## Letter to the Editor

(Continued from Page 1)

the Turks or Persians, nor so elegant as that of the Indians, yet it is striking and pleasing....."

Those that are of an inferior rank to the first class of courtiers only wear the lower part of the dress, it being strictly forbidden them to cover the upper part of the body. The Vellala caste has the privilege of wearing a white hat. The petty chiefs of the other castes can wear black hats. The people of low caste cannot wear a petticoat, but simply a piece of white cloth, which is not to reach below the knees. Their head is uncovered.

The women of the lower orders wear a petticoat of white cloth which passes between their legs, is thrown over the right shoulder, and is fastened to the ligature about the waist. It has a very pretty effect. This is the dress in Candy. In that part of the Island which is under the European Dominion, the black chiefs wear a kind of embroidered Surtout, with an immense quantity of large buttons of gold or silver on it. The women wear a gilded vest of the very worst taste...."

The dress of Kandyan ladies referred to above would appear to be the saree worn in one of the forms in which the saree is worn to this day by the Tamils.

Yours etc.

J. R. Sinnathamby

286, Buller's Road  
Colombo,  
30-11-69



ORDER NISI

IN THE DISTRICT COURT  
OF POINT PEDRO

Testamentary Jurisdiction  
No. 968

In the matter of the Last  
Will and Testament of  
the late Vallipuram  
Subramaniam of Kara-  
veddy North  
Deceased

Chellish Sabapathy of Ka-  
raveddy North  
Vs. Petitioner

- 1 Chelvarani daughter of  
Sabapathy
- 2 Sabapathy Nandakumar
- 3 Nagappan Kandiah
- 4 wife Nagammah
- 5 Kandiah Sinnadurai and
- 6 wife Muttupillai all of  
Karaveddy North

Respondents

This matter coming on  
for disposal before C. M.  
Tharmalingam, Esquire,  
District Judge, Point Pe-  
dro on the 23rd day of  
August 1969 in the pre-  
sence of Messrs. Ratnasin-  
gham & Subramaniam  
Proctors on the part of  
the petitioner and the  
petition and affidavit of  
the petitioner and the at-  
testing notary and wit-  
nesses having been read.

It is ordered that the  
Last Will and Testament  
No. 19705 dated the 29th  
day of October 1965 and  
attested by K. Mailvaga-  
nam Notary Public, now  
produced and deposited in  
Court be and the same is  
hereby declared proved,  
that the Petitioner as Ex-  
ecutor named in the said  
Last Will be declared  
entitled to have Probate  
to the said Last Will  
and that Probate be  
issued to him accord-  
ingly and that the 3rd  
respondent be and he is  
hereby appointed guar-  
dian-ad-Litem over the  
minors the 1st and 2nd  
respondent to represent  
them and to protect their  
interest in these testa-  
mentary proceedings un-  
less the respondents or  
any other person or per-  
sons interested shall at 10  
O'Clock in the forenoon  
on the 20th day of Octo-  
ber 1969 appear and show  
sufficient cause to the  
satisfaction of this court  
to the contrary.

The day of September  
1969

Sgd.  
C. M. Tharmalingam  
District Judge

Drawn by  
Sgd. Ratnasingham &  
Subramaniam  
Proctors for Petitioner  
20-10-1969

Time to show cause  
Extended till 24-12-1969

Sgd.  
C. M. Tharmalingam  
District Judge

223 28 & 5

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ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2471

In the matter of the inte-  
state estate of the late  
Nagalingam Visuvalingam of  
Kantharodai

Deceased

Thangarathinam alias Achi-  
muthu widow of Nagalingam  
Visuvalingam of Kanthar-  
odai

Vs. Petitioner

1 Visuvalingam Thiru-  
chelvam

Minor 2 Visuvalingam Siva-  
chelvam both of Kan-  
tharodai the 2nd res-  
pondent appearing by  
his guardian ad litem  
the 3rd respondent

3 Dharmalingam Jeya-  
rajalingam of Averi-  
watte Road, Wattala

Respondents

This matter coming on for  
disposal before I. M. Ismail  
Esquire District Judge, Jaffna  
on the 31st day of August  
1969 in the presence of Mr.  
Kandiah Gunaratnam Pro-  
ctor on the part of the Peti-  
tioner and the affidavit of the  
petitioner dated 29th day of  
August, 1969 having been  
read:

It is ordered that the 3rd  
respondent abovenamed to be  
appointed guardian ad litem  
over the 2nd minor respon-  
dent abovenamed and that the  
Petitioner abovenamed as the  
widow of the deceased be de-  
clared entitled to have letters  
of Administration over the  
estate of the deceased issued  
to unless the respondents  
abovenamed or any other per-  
son or persons interested shall  
appear before this Court on or  
before the 20th day of Octo-  
ber, 1969 and show sufficient  
cause to the satisfaction of  
this Court to the contrary.

And it is further ordered  
that the Petitioner do produce

ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

No. T/2391

In the matter of the Intestate  
Estate and effects of Saba-  
pathipillai Gnananatham  
of Nallore, Jaffna  
Deceased

Sivapackiavathy widow of  
Gnananatham of Velanai  
and presently of No. 15, Sel-  
lamuttu Avenue, Colombo

Vs Petitioner

Minor 1 Gnananatham Siva-  
kumar Nehru and

2 Thambiavah Siva-  
rajah of Velanai and  
presently of No. 15  
Sellamuttu Avenue,  
Colombo  
G. A. L. of 1st named  
minor

Respondents

This matter coming on for  
disposal before I. M. Ismail  
Esq. District Judge, Jaffna  
on this 11th day of October  
1969 in the presence of Mr.  
R. Sivasupramaniam, Proctor  
on the part of the Petitioner  
and the affidavits of the peti-  
tioner dated the 16th day of  
February 1969 and 1st day of  
October 1969 having been  
read.

It is ordered that the 2nd  
respondent abovenamed be  
and he is hereby appointed  
guardian ad litem over the  
1st respondent minor unless  
respondents above-named  
show sufficient cause to the  
contrary if any on or before  
the 12th day of December,  
1969.

It is further ordered that  
the petitioner above-named  
be and she is hereby declared  
entitled as the widow of the  
deceased to have Letters of  
Administration to the estate  
of the deceased issued to her  
accordingly unless the res-  
pondents or any other persons  
interested shall show suffi-  
cient cause to the satisfaction  
of this Court on or before the  
12th day of December, 1969.

It is also ordered that the  
petitioner do produce the  
aforesaid minor in court on  
the aforesaid date.

This 11th day of October,  
1969

(Sgd.) I. M. Ismail  
District Judge 27-9-69

Drawn by  
Sgd. R. Sivasupramaniam  
Proctor for Petitioner

235 28 & 5

the said minor in Court on the  
said date.

This 31st day of August 1969

Sgd. I. M. Ismail  
District Judge, Jaffna

Time to show cause exten-  
ded till 13-12-1969

Sgd. I. M. Ismail  
District Judge Jaffna

Drawn by  
K. Gunaratnam  
Proctor for Petitioner

228 28 & 5

Order Absolute in the  
First Instance

IN THE DISTRICT COURT  
OF JAFFNA

No. 2531 T

In the matter of the Last  
Will and Testament of Ba-  
lambigai daughter of Vina-  
yagamoorthy Chettiar of  
Vannarpounnai West, Jaffna  
Deceased

Perambalam Chettiar Subra-  
maniam Chettiar of No. 11,  
18th Lane, Colpetty in  
Colombo

Petitioner

This matter coming on for  
final disposal before I. M.  
Ismail Esquire District Judge  
of Jaffna, on this 16th day of  
October 1969 in the presence  
of Mr. N. Rasanayagam, Pro-  
ctor on the part of the Peti-  
tioner abovenamed and the  
affidavit of (1) the petitioner  
dated the 16th day of October  
1969 and the affidavit of the  
witnesses to the said Last  
Will dated the 16th day of  
October 1969 having been  
read:

It is ordered that the Last  
Will and Testament No. 11266  
dated 6th December 1964 and  
attested by V. Navaratnarajah  
Notary Public, Jaffna the  
original of which has been  
produced and is now deposit-  
ed in Court be and the same  
is hereby declared proved and  
it is further ordered that the  
petitioner abovenamed is the  
executor named in the said  
Will and he is hereby de-  
clared entitled to have Pro-  
bate thereof issued to him  
accordingly on his taking the  
usual Oath and tendering  
Security.

This 16th day of October 1969  
(Sgd.) I. M. Ismail  
District Judge, Jaffna

Drawn by  
Sgd. N. Rasanayagam  
Proctor for Petitioner  
227 28 & 5

ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2532

In the matter of the intestate  
estate of the late Naraya-  
napillai Ganapathippillai of  
Moolai

Deceased

Muthupillai widow of Gana-  
pathippillai of Moolai

Vs Petitioner

- 1 Ganapathippillai  
Sivathasan
- Minor 2 Saraswathy daughter  
of Ganapathippillai
- 3 Sivagamasunthari  
daughter of Gana-  
pathippillai and
- 4 Narayanapillai Naga-  
lingam all of Moolai

Respondents.

This matter coming on for  
disposal before I. M. Ismail  
Esquire, District Judge of  
Jaffna on the 26th day of  
October 1969 in the presence  
of Mr. N. Eshamparam, Pro-  
ctor on the part of the Peti-  
tioner and the affidavit of the  
Petitioner dated 16th day of  
October, 1969 having been  
read:

It is ordered that the Peti-  
tioner be and she is hereby  
declared entitled as legal wi-  
dow of the abovenamed de-  
ceased to have Letters of  
Administration to the above  
estate issued to her accord-  
ingly and the 4th Respon-  
dent be and he is hereby ap-  
pointed Guardian ad - Litem  
of the minors, the 2nd and  
3rd Respondents to represent  
them for all the purposes of  
this action unless the Res-  
pondents abovenamed or any  
other person or persons inter-  
ested shall on or before the  
19th day of December, 1969,  
show sufficient cause to the  
satisfaction of this Court to  
the contrary.

This 26th day of October,  
1969

Sgd. I. M. Ismail  
District Judge, Jaffna.  
226 5 & 12

THE JAFFNA MUTUAL  
BENEFIT FUND Co. Ltd.

(Established 1918)

10,000 shares of Rs. 5/- each, 50,000/00

**Recurring Deposits:** Contributions at the rate  
of Rs. 10/- per month for 80 months will earn  
Rs. 1000/- at the rate of Rs. 100/00 per month  
for 80 months will earn Rs. 10,000/00.

**Savings Account:** opened and interest allowed  
at 1 % per annum on the average monthly  
balance when it does not fall below Rs. 1500/

**Fixed Deposits:** received for periods of 12, 24, &  
36 months and interest allowed at 7, 8 & 9  
per cent per annum respectively.

**Loans** on the security of Jewels and Deposits are  
granted and part payments accepted.

FOR FURTHER PARTICULARS  
APPLY TO:

THE MANAGER.

சான்றிதழில் கையாற்றிய பெயர் மலிகளாக சந்தக்க மல்களாக  
சான்றிதழை யாக பெயர் குறையிலா துமிக்கக் கையாற்ற  
சான்றிதழை யாக சான்றிதழை பெயர் மல்களாக  
சான்றிதழை யாக சான்றிதழை பெயர் மல்களாக

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