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NO. 33

Jaffna Municipal Elections

50 Rush to Contest 16 Seats

(By MUHANDIRAM E. P. RASIAH, J. P.)

The nominations to the Jaffna Municipal triennial elections were over a fortnight ago. The stage has accordingly been set for the elections on 30-11-63. For the 16 Wards (one ward having returned a candidate unopposed) 50 contestants have come forward. Who said Jaffna Town was lacking in patriots?

Type of Candidates

Was it the desire to render civic service to the Town or other reasons that have prompted this motley crew—mostly comprising of never-do-wells, nothing-to-dos, opportunists, professional politicians, convicts, applicants to charitable allowances—to woo the voters in these 16 wards. On an average, at the rate of Rs 5000/- per candidate, Jaffna will be poorer at the end of the elections by about Two and a half lakhs of hard cash.

Looking at most of these aspirants to civic honours, their past records and their claims to represent their respective wards, one was confronted with the perplexing question—whither Jaffna?

Some of our veteran and tried Municipal Councillors have kept out of the fray, perhaps tired of the pulls of the present-day power-politics, or perhaps, disgusted with the trend of events or with the sort of electioneering done nowadays. Somehow, men eminently suited to serve as City Fathers—men of robust commonsense, men with backbones, men of unimpeachable character and integrity and men with leisure—seem to shun facing the fray to enter the Municipal Council. Why?

"To an increasing extent, Local Bodies from the Municipal Council right down to humbler Institutions, have become the hunting ground of people,

who enter the field not to do the country some service, but for the sole purpose of getting out of it as much as they can for themselves." Of course there are exceptions, but who will deny that the better sort, the proper sort, the desirable type are in a minority.

Ideal Democracy

When James A. Garfield went against his own party in Congress, his constituents called upon him for an immediate explanation. They expected an immediate apology from him, but this was his reply:-

"I have nothing whatever to retract, and I cannot change my honest convictions for the sake of a seat in Congress. I have great respect for the opinions of my constituents, but greater regard have I for my own conscience. If I can serve you as an independent representative acting upon my own judgment and convictions. I shall be glad to do so; but, if not, I do not want your nomination."

It may be stated that this moral courage in displeasing his constituency was appreciated by the voters therein, who re-elected him with acclamation. That was Democracy in its ideal, nay, healthy state. People chose representatives for character and the representatives held themselves responsible to God and their conscience in the discharge of their duties and obligations. Can we ever hope to get men of the type of Garfield?

First Elections

Even here, there was a time, when candidates sought election by merely announcing their policies and principles. Now our candidates make promises

(Continued on page 4)

VIET NAM AND CEYLON

S. SIVASUBRAMANIAM

The rule of Diem appears to be over. Our Buddhist brothers and sisters who were undergoing great sufferings have been relieved. Sympathies will go to all who have suffered, including the Diem family though it has greatly contributed to an unfortunate state of affairs. It is a matter for congratulation that Ceylon took the initiative in focussing the attention of the United Nations to a grave problem without being taken up by the specious plea of the Buddhist issue in that country being considered an internal program.

The statement issued by the Council that has now taken charge of the Government of South Viet Nam is interesting. There is a democratic touch in the concluding paragraph that the Council would welcome constructive criticisms and would give rewards to those who offer such criticisms. This salutary principle appears to be worthy of being emulated in Ceylon.

In connection with the background of the happenings in Viet Nam, it is interesting to note that the Buddhist population rightly opposed discrimination against it by Government and only wanted equal rights along with the Catholic minority, and not preferential treatment or a dominant position on the ground of being a majority. Diem opposed this just double-fold demand. The underlying principle behind this demand is also worthy of consideration in Ceylon, by all majorities whether they be of race or religion.

It is trusted that affairs in Viet Nam will take a peaceful turn and that the country would get along pleasantly without further bitterness and sorrow and without threat to international peace.

Very many of our current national and inter-

(Continued on page 3)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from the last issue)

1319 நவாக்கரி சககரம் நான் உரை செய்யில்,
நவாக்கரி ஒன்று நவாக்கரி ஆக,
நவாக்கரி என்பத் தொருவகை ஆக,
நவாக்கரி அக்கிலம் செளமுதல் ஈதே.

1320 செளமுதல், ஓளஓடு, ஹௌ உடன் ஆம், கிரீம்,
கௌஉளம், ஐஉளம், கலந்து இரீம், கிரீம் என்று
ஒவ்வில் எழும் கிலீம், மந்திர பாதமாச்
செவ்வுள் எழுந்து சிவாயநம ஈனே.

If I am to speak of Navakkari Chakkaram, the Lady indicated by the one wonderful letter (the second letter of the Sri Panchaksharam) is possessed of (the Mantiram of) nine letters beginning with Sau சென and ending with Kileem கிலீம், which multiply into eighty-one varieties (by changing the order of the letters). The component parts of the Mantiram are: there is Sau சென to begin with, then there are Au ஓன, Hau ஹௌ, Kireem கிரீம், Kau கௌ, Ai ஐ, Ireem இரீம், Sireem சிரீம், and Kileem கிலீம். With these should you add the Sri Panchaksharam and contemplate (pronouncing the Mantiras) in the correct manner (as instructed by the Guru).

In this translation we have attempted to transliterate the letters of the Mantiram into the English alphabet to give an idea as to what it is like to the ordinary reader, but we do not claim the translation or transliteration to be perfect or equally sonorous as in the original Sanskrit. In fact, all translations from one language to another, be it into English or Tamil or into any other language, cannot be expected to bring out the same effect as the original. And this is particularly so in the case of Mantiras where the intonation as in the original is all-important if it is to produce the intended effect.

Proceeding further, we are told that the Mantiram should not be chanted aloud but pronounced within the mouth by slight motions of the tongue and lips. The praises of the Divine Mother are then sung in great detail, together with the benefits that accrue to devotees who meditate with the aid of this mystic diagram muttering the prescribed Mantiras in the proper manner.

We conclude our cursory study of this wonderful Chakkaram, citing a few more Mantiras here:

1323 கண்டிபும் சக்கரம் வெள்ளிபெயர் செய்பேன.
கொண்டிபும், உளனோ குறித்த வினைகளை
வென்றிடும் மண்டலம் வெற்றி தருவிக்கும்,
கின்றிடும் சக்கரம் கினைக்கும் அளவே.

Draw the diagram on silver, gold or copper plates. Contemplation with its aid is productive of immediate benefit. Contemplation for a Mandalam (45 days) will yield good results including the destruction of sins committed consciously (or unconsciously).

1336 If this Chakkaram is imprinted in the tongue (by constant contemplation), the figure of the Divine Dancer will get imprinted in your mind, the Chidambara Chakkaram and the tender

(Continued on page 3)



தமிழ்நாட்டில் சூரியன் கதிர்வீசும்
கங்கைப்பாடியில் நான்மணி விசுவநாதர்
தமிழ்நாட்டில் நான்மணி நேருமே
தமிழ்நாட்டில் நான்மணி நேருமே

Hindu Organ

FRIDAY, NOVEMBER 15, 1963

Treasure These Thoughts

Be obedient. Be loyal. Be submissive.

—SWAMI SIVANANDA

ARRESTS AWAIT ALL

The ugly incidents in Mannar and Kataragama in connection with the measures that are being taken by the Government to detect and prevent illicit immigration call for a public inquiry. By no stretch of the imagination can it be argued that illicit immigrants can be identified by their features and movements. That a person who has defied the law and gained unlawful entry into the country must be detected and dealt with cannot be denied. But if every person who is away from his or her home risks the possibility of being arrested by the Police on suspicion of being an illicit immigrant then life in this little Isle of ours must be really precarious. The hallucinations of the Police Officer seem to be that he fears that everybody other than himself is a person who is not a citizen of this country and is moving about in determined defiance of law and authority. The freedom of movement thus depends on the mercy of the Police officer. The Premier and her colleagues in power cannot escape the responsibility for the grave situation that has been created by the Police Officers using orders and instructions from their High Command without giving even the slightest thought to the complications that are bound to follow their indiscreet activities. The Opposition in Parliament has found it impossible to bring reason to bear on the Ruling Party. The debate on the Press Commission has proved beyond the shadow of a doubt that the voice of the Opposition will not be given heed to. Resignation from their seats in Parliament is the only way open to the Opposition.

Letters to the Editor.

KINGS AND CULTIVATORS

Sir,—Mr. Neville H. De Silva of Mt. Lavinia, in his recent contribution to the Press under the caption THUP-FAHI, seems to have misread KNOX. He attributed to Knox the statement that—

"if the mud were washed off a Sinhalese Cultivator one would find a gentleman".

This is however not the first time that superficial readers of Knox have misquoted him and misled unsuspecting readers of the local Press.

I quote the words of Knox in this connection. (Vide, Glasgow Edition, p. 3. Knox's 'Ceylon')

"The inhabitants thereof (Tattannour and Uda-hour) are the chief and principal men in so much that there is a usual saying among them, that if they want a king, they may take a man of either of these two countries, from the Plow and wash the dirt off him, and he by reason of his quality and descent is fit to be a King and they have their peculiar privilege, that none may be their Governor but one born in their country".

Inferences

(a) This claim was not, made by Knox; for the Sinhalese; but the 'principal inhabitants' of these countries themselves claimed the distinction for themselves.

(b) This claim does not extend to the other Kandyan or to the Low Country Sinhalese and certainly not to the rest of Ceylon, as suggested by Neville De Silva.

(c) These were apparently Velalas not Goigamas, as they are referred to as Cultivators. Goigamas, as Bryce Ryan has pointed out, in 'Caste in Modern Ceylon' are Pattis i.e., Cattle people. They correspond to the (Pattiar) Koviars guild among the Tamils.

It is well known that it was an old regulation that no Goigama could aspire to Kingship among the Sinhalese.

(d) These two countries (Udanour and Thattannour), come under the larger division Udarata.

(e) I give below a reference made to the inhabitants of Udarata—

KARTHIGA DEEPA

(By S. RAMANATHAN)

When Brahma and Vishnu were contending for supremacy a huge column of dazzling light appeared between them at which they assumed the form of a swan and boar respectively and went in search of the limits of this column of light but both failed to find them and in place of the light they found Siva. This is the puranic way of inculcating the truth that behind the work of creation preservation and destruction is a changeless and lasting entity that is beyond time and space. This is said to have happened at Arunachalam on the full moon day of the Karthiga month the sun being in Vrichika and the moon in Rishaba in its most powerful and exalted position. The moon is the ornament of Siva and produces amirtha the nectar of the Gods that confers immortality. For three consecutive days a holy beacon is lit on the Arunasala Hill to commemorate this great event in the full moon of Karthigai. Lights are lit in front of Hindu homes and in the Hindu Temples, columns of light are lit in the front courtyard. These lights are called Sokka-pana; sokka is moon and pana is light. Similarly on Karthigai Robini day lights are lit for Vishnu and on Karthigai day of Karthigai month lights

"In the Udarata the principal Smith families are descendants, from Pandyan and other Indian Craftsman settled by the Kings of the 15th and 16th centuries. It may be noticed here that the Sannas of Buhveneka Bahu V, Parakrama Bahu VI and Vijaya Bahu VII, show unmistakable signs of Dravidian influences" (J. R. A. S. (C. B) Vol. xxi. No. 52 of 1909, p. 222).

(f) The Kings bore Pandyan Tamil titles Prakritised in the Pali Chronicles with the change of 'P' into 'B' and 'K' into 'H'. The chief inhabitants of these countries were thus the King's men and were of Tamil descent. Sannas are the Sasannams of Tamil Kings.

S. J. Gunasegaram

Kopay
6-11-63

are lit in temples of Karthigeya or Skanda. This name was conferred on Skanda as a tribute to the six virgins who fused the six babes that were formed out of the six sparks that flew from the central eye of Siva and found their way into the Saravana lake. The six babes were united into one baby with six faces and twelve arms by Uma who called Him Skanda. Skanda was the gift of Siva to the gods in answer to their prayers for generations who will lead them to victory over their aggressive and bitter enemies the Asuras. One of the appellations of Skanda is Shanmuga or six-faced one. Hence the month of Karthigai is very sacred to the Hindus who observe fasts on every Mondays on the full moon day and on Karthigai day of this month. Sometimes the austere fast of Skanda Sashti beginning from the day after Amavasai and ending at dusk on the Sashti or sixth day of the lunar month of Kathigai is observed by the devotees of Skanda with great piety and devotion. The Skanda purana of Kachiappa Sivacharya is religiously read and solemnly explained to the devotees that gather in the temples lasting several days. Often this is done as a vow for favours granted by Lord Skanda who is also called Murugan by the Tamils. Mavilaku or lamps made of millet (Thinai) flour and ghee are lit with offerings of fruit on the Thirukarthikai day. Perhaps this is done in memory of the offerings of Veddahs and graciously accepted by the Lord when He appeared among them to wed Valliamma. The puranas say that Amirtha Valli and Sundra Valli two divine sisters were anxious to marry Skanda when he was at Saravana but He put this off till His redemption of the gods was over. Amirtha Valli was born as the daughter of Indra who offered her in marriage to Skanda after the victory over the Asuras and Sundra Valli was born as the daughter of Nambia Vedah chief at Valliur and was wooed by Skanda and married by Him. Valli and Deva-sena are regarded as Ichcha and Kriya Sakti of Skanda who is grana personified.

SAKTI IS VIDYA MAYA

(Sri Swami Sivananda)

Parasakti or Devi or Mahesvari is the Divine Sakti or Power of the Supreme Being. The Supreme Lord is represented as Siva, and His power is represented as His Consort—Sakti, Durga or Kali. Mother Durga is the energy-aspect of the Lord. Without Durga, Siva has no expression; and without Siva, Durga has no existence. Siva is the Soul of Durga and She is identical with Him. Lord Siva is the silent witness. He is motionless and absolutely changeless, and He is not affected by the cosmic play of Durga Who does everything.

Siva is omnipotent, imperishable, non-active and is Pure Consciousness. Sakti is dynamic. The power or active aspect of the immanent God is Sakti, and She is the embodiment of power.

Siva and Sakti are related as Prakasa and Vimarsa, Sakti or Vimarsa is the power that is latent in the Pure Consciousness. Vimarsa gives rise to the world of distinctions or, in other words, Sakti is the very possibility of the Absolute's appearing as the many, of God's causing this universe. God creates this world through Sristi-Sakti (Creative power), preserves through Sthiti-Sakti (Preservative power), and destroys through Samhara-Sakti (Dissolutive power). There is no difference between God and His Sakti, just as there is no difference between fire and its burning power. Sakti is inherent of God. Just as you cannot separate heat from fire, so also you cannot separate Sakti from God, the possessor of Sakti. Sakti is Brahman Itself. Siva and Sakti are one, and they are inseparable. Worship of Durga or Parvati or Kali is worship of Lord Siva.

Matter, Energy and Spirit: Mother Parvati is the creative power of the Absolute and She is symbolised as Cosmic energy. Energy is the physical ultimate of all forms of matter and the sustaining force of the spirit. Energy and spirit are inseparable and they are essentially one. Matter is reducible to energy. The Prasnopnishad says that Rayi and Prana, matter and energy, constitute the whole of creation. Matter is the outward index of the inward Power that is expressed by God. The

(Continued on page 3)

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Tirumantiram

(Continued from page 1)

Lady will become manifest, and you will overcome all worldly (thoughts).

1350 ஆமே சதாசிவ நாயகி ஆனவள்,
ஆமே அதோமுகத் துள்ளறி வானவள்,
ஆமே சுவைஞ்சி ஊறுஞ்சை கண்டவள்,
ஆமே அனைத்துயிர் தன்னுளும் ஆமே.

She is the SadaSiva Lady (Manonmani that pervades the five Suddha tatwas). She is the inner life (energizing) the Asuddha Maya (seven Vidya tatwas) and the sensations of taste, &c (the 24 Atma tatwas). She is the inner soul of all souls.

1361 She pervades everything like Akas (space). She is the Supreme Space (of Wisdom). She is the Creator and Destroyer of everything. She is all the worlds (by pervasion).

1364 If that diagram that arises spontaneously is to be described, Oh! King (Indra)! draw ten lines (both horizontally and vertically), there will them be nine beautiful rooms (in each row), making a total of 81 rooms.

1387 She is the Goddess of speech (Vakeeswari) adorned with gem-set jewels, She is the Goddess of Wealth (Lakshmi) crowned and clothed in gold, She is the Goddess of songs (Saraswati) of milk-like complexion, She is the Inner Ruler (Umai) dwelling in all living beings.

1417 To emancipated souls there is nothing that is wanting or to be wished for. Even the Devas are inferior to them. The Rider on the Bull is never absent from them, (in other words, God is ever present with them).

We shall now proceed to a study of the fifth Tantiram but, before doing so, we wish to repeat once again that the practice of Mantira Yogam, of which we have attempted to form and give a rough idea to uninitiated readers like ourselves, the Chakkaras or diagrams auxiliary thereto (popularly known as Yantiras யந்திரங்கள், mechanisms or contrivances), some of which we have also tried to delineate, and other details dealt with in the fourth Tantiram, are all matters which have to be learned at the feet of a competent Guru and put into practice, also under the guidance of such Guru.

VIET NAM AND CEYLON

(Continued from Page 1)

national problems would be greatly eased if not solved satisfactorily if the spirit behind the elevating maxim of Lord Buddha is comprehended viz. The ideal mother is the one who having only one child, nevertheless, loves the children of all other mothers with equal devotion as she bestows on her one and only child. May this spirit gradually pervade the world.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 17-11-63 TO 23-11-63.

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

Things will be going against you this week. You will have to face much criticism and opposition. Health too will suffer. Spend Sunday and Monday with care.

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

Domestic affairs will be in a mess. Health upsets likely. Father's relatives will be on the war path. Spend Tuesday, Wednesday and Thursday with care. Financially a good week.

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

Opposition will melt away. You will be able to steer clear of all obstacles that stand in your way. Financial conditions too should improve. Friday afternoon and Saturday will be troublesome.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have no mental peace. Abdominal complaints likely. Domestic worries also shown. New ventures will be delayed but successful. Financial gains promised.

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

Clashes with relatives likely. Troubles and expenses through vehicles also indicated. Abdominal complaints shown. Ruin to enemies promised.

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

Gains through landed properties indicated. Financially a good week. Friends will be very helpful. But work will be heavy.

SAKTI IS VIDYA MAYA

(Continued from page 2)

Power that originates and sustains the universe is not the Jada Sakti or the electrical energy which is the ultimate reality of the scientists, but Chaitanya Sakti, the Power of the immutable Consciousness of Brahman. In fact, it is not a power which is of Brahman, but a Power which is Brahman.

(To be continued)

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 785.

In the matter of the Intestate estate of Lilly Rasammah widow of A. A. Sundaram of Puloly East, Point Pedro,

Deceased

Regie Sundaram Yogendra of Puloly East presently 93, Manning Place, Colombo

Vs. Petitioner.

1 Sextus Alfred Kulandra of Puloly East presently mental Hospital, Angoda

2 Kanapathipillai Balasingam of Kudathanai

Respondents

This matter coming on for disposal before K. Ratnasingham Esquire, Acting District Judge of Point Pedro, on the 8th day of October 1963 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read;

It is ordered:—(i) that the abovenamed 2nd Respondent be and he is appointed as Manager of the estate of the abovenamed 1st respondent who is insane and unable to manage his affairs and is an inmate of the mental hospital, Angoda for the purpose of carrying on with this case, and (ii) that the abovenamed Petitioner be and he is declared entitled as son of the deceased abovenamed to have Letters of Administration to the estate of the deceased abovenamed issued to him accordingly; unless the Respondents abovenamed or any other person or persons interested shall on or before the 3rd day of December 1963 show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of October 1963

Sgd. M. M. Abdul Cader District Judge.

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

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Jaffna Municipal Elections

(Continued from page 1)

to do things at public expense—and so do they. In the olden days, the conflict was between opinions—now it was between interests. During the early elections the voters asked "Will this man, if we elect him, do good to our Town or Country?"

Now the question was "Will his election line my purse, or how long will we be able to get drinks free from him". It is a pity that we are forced to hanker after such a democracy, a diseased democracy where everything seemed to be fair in an election campaign and politics.

Electioneering

On this the eve of the elections, there appears to have sprung up an artificial, if not selfish, civic consciousness and a lot of political jargon is being dished out by contesting candidates and their noisy, bachehanalian supporters from street-junctions, in the name of democracy and service to the electorates. Canvassing is proceeding at a feverish rate and symbols and slogans on walls and tarred roads solicit votes.

To a good number of these candidates democracy and its attendant rights and obligations seem to be merely electioneering platitudes "without genuine faith in that way of life to safeguard equality of right—social, religious, economic and political... Communalism, provincialism, personal glory, power or profit—the very antithesis of democracy—seem to still vitiate the political atmosphere."

Democracy here is in its infancy and its principles are more or less in an amateurish stage and therefore, eternal vigilance is needed from all to safeguard it.

Power of Vote

It must be remembered that the most important person in an election is admittedly the voter himself, armed by law, with a most powerful weapon:-

"A weapon that comes down as still
As snow-flakes fall upon the sod
But executes a free man's will
As lightening does the will of God."

determine whether the next Municipal Council shall be composed of the best persons available or whether it will be as bad or even worse than the worst of its predecessors. The forthcoming elections, therefore, will afford a fine opportunity to exercise the power that is his. By virtue of the system of secret balloting he can give expression to his point of view, without fear of molestations by thugs.

It will also offer to the voter—at least to the intelligent and educated voter—an occasion to show the watching world the extent of his political maturity and sagacity.

Prayers

Critical times are ahead of us. Our language, our culture, our political self-respect and our future seem to be at stake. On the sort of men we send up as our accredited 'City-Fathers' will much depend the civic future of Jaffna. It cannot be gain said, that the Tamils are suffering terribly at the moment for the lack of proper, united leadership. May God Almighty grant our brothers and sisters that strength and sense that are necessary to exercise their voting rights without fear or favour and return the right type of men.

Let us also look up to Heaven and pray:-

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands
Men whom the lust of office does not kill
Men whom the spoils of office cannot buy.
Men who possess opinions and a will,
Men who have honour, men who will not lie.
Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

"The right indication of a self-conquered man is an unbroken sweetness of conduct. This is the sign of wisdom and practical proof of the possession of Truth."

—Swami Sivananda

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 784.

In the matter of the intestate estate of Veluppillai Sithivenayagam of Point Pedro

Deceased

Arokiam widow of Sithivenayagam of Point Pedro

Vs. Petitioner

1 Sithiravelu Gopalu of Point Pedro

2 and wife Puspam

3 Vadivelu Balasundaram and

4 wife Malar all of do

Respondents.

This matter coming on for disposal before K. Ratnasingham, Esquire, Acting District Judge of Point Pedro on the 8th day of October 1963 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the petition and affidavit of the Petitioner having been read;

It is ordered that the abovenamed petitioner be and she is declared entitled as wife of the deceased abovenamed to have Letter of Administration to the estate of the deceased abovenamed issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 20th day of November 1963 show sufficient cause to the satisfaction of this court to the contrary.

This 2nd day of October 1963

Sgd. M. M Abdul Cader
District Judge.

Drawn by
Proctor for Petitioner.
O. 157. 8 & 15)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1363.

In the matter of the intestate estate of the late Kanapathipillai Kathiresu of Moolai

Deceased

Muthukumaru Kanapathipillai of Moolai

Petitioner

Vs.

Minor 1 Kanageswary daughter of Kanapathipillai and

2 Appappillai Kathiravelu both of Moolai

Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 17th day of September 1963 in the presence of Mr. N. Ehamparam, Proctor on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the 2nd Respondent abovenamed be and he is hereby appointed Guardian-ad-litem of the 1st Respondent abovenamed who is a minor and that the Petitioner abovenamed be and he is hereby declared entitled as son-in-law of the deceased, to have Letters of Administration of the intestate estate of the deceased abovenamed issued to him accordingly, unless the respondents abovenamed or any person or persons interested shall appear before this Court on or before the 22nd day of November 1963, show sufficient cause to the satisfaction of this court to the contrary.

This 17th day of

September, 1963.

Sgd. N. Sivagnanasundaram

District Judge, Jaffna.

(O. 159, 8 & 15)

ORDER ABSOLUTE IN THE FIRST INSTANCE DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1367

In the matter of the Last Will and Testament of the late Kandiah Subramaniam of Thunavy, Vaddukoddai East

Deceased.

Mankaiyathkarasi widow of Kandiah Subramaniam of Thunavy, Vaddukoddai East

Petitioner.

This matter coming on for disposal before N. Sivagnanasundaram, Esquire, District Judge of Jaffna on the 24th day of September, 1963, in the presence of Mr. N. Ehamparam Proctor on the part of the petitioner and the petitioner's petition and affidavit and the affidavit of the attesting Notary and the witnesses having been read:

It is ordered that the Last Will and Testament bearing No. 2934 dated 10th day of August 1963 and attested by N. Ehamparam, Notary Public, the original of which has been produced and is now deposited in this court be and the same is hereby declared proved.

It is further ordered that the Petitioner abovenamed is the Sole Heir and Executrix named in the Last Will and Testament and that she is hereby declared entitled to the Probate thereof issued to her accordingly on her taking the usual Oath of Office.

This 24th day of September, 1963

Sgd. N. Sivagnanasundaram
District Judge, Jaffna.

(O. 160. 8 & 15)

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1375

In the matter of the intestate estate of the late Karthigesu Murugesu of Mallagam Jaffna

Deceased

Murugesu Sinnadurai of Mallakam Jaffna

Vs. Petitioner

Dr. Murugesu Vetheraniam of Mallakam Jaffna now D.M.O

Kankesanthurai

Respondent

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge Jaffna on the 30th day of September 1963 in the presence of Mr. S. Kanagasabapathy proctor on the part of the petitioner and the affidavit of the petitioner dated the 16th day of September 1963 having been read, it is ordered that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as one of his sons and as one of his heirs and directing such Letters of administration be issued to him accordingly unless the respondents or any other person or persons interested shall appear before this Court on or before the 6th day December 1963 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 30th day of September 1963

N. Sivagnanasundaram
District Judge,
Jaffna.

O 161 8 & 15

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 and 36 months and interest allowed at 6% and 8% respectively.

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

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

சான்றிதழ் வழங்கு பெயர் மலிகைஞ் சாக்கம்மாள்
சான்றிதழ் யாச செய் குறைவிடா துயிர்கள் வாழ்
சான்றிதழ் யாச செய் குறைவிடா துயிர்கள் வாழ்
மேன்மைசொல் தாச நீதி விசைஞ் அகல மேல்வாய்.

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Editor: R. N. SIVAPRAKASAM,