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## Should Religion Organised?

III

### The Era of Jainism, Buddhism and the Six Philosophies.

by Saiva Vidya Booshan Siva Ulakakavala Somasegaram, President, Hindu Institute of Culture, Jaffna

marks the beginning of appeared on the scene to History as against the help humanity. The greatearlier mythological and est of them all in History legendary stories. The was the enlightened one, next few centuries are a the Light of Asia, Lord definite turning point in Buddha who could claim the history of mankind to have made the first big This period became im-stride towards the organireasons,

ships expanded in broader about the pleasures of

intense search for The masses were bewildered.

ism as a fundamental for kind he preached dian influences.

It was in such periods of unrest and confusion that Hindus generally believed in the appearance of Avatars and religious leaders and Mahavira Buddha, Christ and the expounders of the Six f compassion for the

The sixth century B. C. systems of Philosophy portant for the following sation and propagation of his religion. Born in a Royal Palace, of Kshatrya 1. Man increased in num- caste, Siddhartha was quite bers and human relation- early in life disillusioned and broader circles. It living and realised the was this that made the sufferings that flow from rapid spread of Religions being born in this world of like Hinduism and Budd-suffering and change. He hism throughout India felt a deep call not only and Asia possible. to save himself but also all mankind from birth. 2. It was an age of in- He made the Great Retellectual speculation and nunciation and set forth the to find out the truth and Truth and solutions for the remedies himself. He the problem of human practised vigorously for existence. This led to about six years all the considerable confusion. Sadhanas known in that new cultural trends and period. His sadhanas proheteredox creeds in reliduced results but not the gion. They varied from full Enlightenment be the extreme materialism sought after till he went of the Lokayatas to the to Gaya where, under the ahimsa and renunciation of Bo Tree, which is now conthe Jains Age - long tra- sidered one of the most saditions in religion were cred cities in the world both challenged and considera by Buddhists & Hindus, he ble confusion prevailed, obtained victory and full Enlightenment. His five friends who had spurned him earlier when he gave 3, There was slow inter up his fasts became his gration between the new first disciples and at Aryan Vedic Culture and Sarnath in the now fathe indigenous Dravidian mous deer park at Isa-Culture of India. It is patana, out of his aboundaverred that vegetarian- ing love and pity for manreligious life and ahimsa First Sermon setting in mowas due to earlier Dravi-tion the Wheel of Righteousness". The number of converts rapidly in-

Be Doctrine and as you preach so practice.

> The message of the Buddha spread rapidly all all over India where he laboured for over 45 years. After his passing away the Great Emperor Asoka who ruled in the third century, B. C. filled with grief, remorse&horror at the suffering he had caused during himself to peace and the far, task of carrying the message of the Dhamma to all mankind. The suc cess of the Mission is apparent from the fact that Ceylon, Burma, Cambodia, China, Siam and Japan, practically one third of the human population, had of the Great Message.

Even during his life Lord Buddha had organised the Sangha and laid down their rules for living and conduct. Kings Bimbisara and Asoka had followed it up and consolidated the Sangha which from its inception could be considered a model democratic institution. There is no Pope or hierarchy, and no recognition of rank other than simple seniority or the relation of teacher to pupil. In the Sangha no monk can give orders to another: there is no compulsion and no suppression of discussion. All decisions are taken by majority vote. Women were also admitted at a later stage Monasteries had always been centres of education and some of them developed into big Universities like Nalanda.

A study of Indian reliphilosophy gions and would disclose the close inter-action between Bud-Hinduism, dhism and Sankhya the oldest system of Indian philosophy is so highly influenced by Buddhism that Sankara himself began to be regarded as a hidden Buddhist-Pracchana Buddha. Hindu Maths and Akharas were set up in the pattern of organisation of the Buddhist Sangha and Buddha himself began to be regarded in Nepal as the last incarnation of God Mahavira for the gain of many, for Vishnu and found a place

( Continued on peag 2)

world:" ... Preach you this THE CHAMPION REFORMER OF THE HINDUS

### What Happened After Navalar's Death

#### XXIV

V. MUTTUCUMARASWAMY B. A

Navalar's death, has not following conditions. the Kalinga war, espoused been dealt with by any Buddhism, and dedicated biographer of Navalar so

phy of Arumuga Navalar, tion of the disciples of says in page 94 as follows: Arumuga Navalar, They "As his illness became should be well-educated worse (1879) Navalar's Vellalas, who practised pupils and relatives, ap- the Saiva Religion deproached Navalar and ask- votedly. ed him what should be come under the influence done he said 'call Kailasa- 2. Such successors pillai". These were his should conform strictly to last words,"

> lar the Founder and Ma him. They are responsible nager of the Saiva Prakasa for the management of Vidyalaya, Vannarponnai this school, and other give us a clear insight schools attached to this, into his mind. In a deed as well as other benevolent drawn on 29-7-1871 before trusts of his. K. Viswanathau, Notary Public, and in a second deed drawn on 17-2-1872 ren should be tested and before K. Sinnakuddy, prizes should be awarded Notary Public, and in a in the month of Thai third deed drawn on (January) in public. 6-6-1874 before S. Kauthappasegarar, Notary Public, Arumuga Navalar had clearly stated that the Saivaprakasa Vidyasalai at Vannarponnai (originally should be the medium of established in 1850) and instruction. all the properties belonging to it, should be managed by a body of his impart a real knowledge pupils and their generation, (Deed No. 10261).

> In accordance with Navalar's wish as express-Chidambaram, as well as tion. the Saivaprakasa Vidyalaya at Vannarpannai. The deeds drawn in 1876 and in 1880 (Nos 1608, 1678, 1683) clearly state that Sathasivampillai was the person who was in Vidyalayas. But Sathasivampillai before he expired wrote his last will on 20-10 1910. In that ties should appoint Hindu he left the entire manage- preachers, to propagate ment of the above, in the hands of Thampu Kaila.

What happened after sapillai, subject to the

1. The Board of trustees of this Vidyalays, should consist of members T. Kailasapillai's biogra- who belong to the genera-

the rules of conduct, as laid down by Navalar both The deeds left by Nava- in writing and upheld by

3. Every year the child-

4. The authorities of this school should give periority to Tamil in their scheme of studies, and it

5. This school should of Saivaism and inculcate a true Saiva culture and

6. The Board of Manageed in the deeds referred to ment or Managing Authoabove, N. K. Sathasivam- rity,-if funds permitpillai, one of his pupils, should award scholarships performed the dual func- to intelligent Saivaites and tion of Manager of the give them free food, free Saivaprakasa Vidyalaya at clothing and free educa-

7. In the first Will of the Navalar School at Vannarponnai, said that the plan of this school ought to be to foster the Tamil language charge of the above and protect the Hiudu religion.

8. Hence the authori-

(Continued on page 4)



**ந**மச்சிவாயவே ஞானமுங் கல்வியும் நமக்கிவாயவே நானறி விச்சையும் நமச்சிவாயவே நாறவின் நேத்துமே நமச்சிவாயவே நன்னெறி காட்டுமே

最近を日かりから2005

# Linda Organ

FRIDAY, DECEMBER 25, 1964

Treasure These Thoughts

Kindle the Divine Flame, Remove the dross of ignorance.

-SWAMI SIVANANDA

#### THE COMMON MAN AND THE COMING ELECTION

Before the prescribed period was completed the fifth Parliament had to be dissolved, the ruling Coalition having lost the confi- practical outlook and true dence of the House of patriotic service. Representatives. That no Parliament can survive its full term in Lanka has North and East of Lanka organised educational sysbeen proved five times is a major disaster that tems, probably influenced and this precedent seems must engage the immedi- by Buddhist thought and to have acquired the force ate attention of all parties. of regularity. Hence the common man has to be vigilant at all times in the interest of himself and in the general interest.

Now that the General Election has come, the those who have been the new faith of Islam result of low responsibility of the common man has become more pronounced than at any other time. He has to sit as the judge of the activities of the ruling group and the Opposition Should Religion ... parties and arrive at conclusions that will help bim cast his vote in favour of the party that deserves it

The common man has Lord Buddha did not deny beginnings of the various area. The past, presents power and honour. watched the Governments the existence nor forbid forms of Vedantism in the a great challenge to the and recently the Coalition Burman leves the Buddha whose revival was caused not be ignored. a sukstantial majority at nats akin to the worship the July 1960 election of the Devatas in Ceylon will provide the basis for is incurable. a critical examination of the S. L. F. P. adminis tration.

man has been deteriorations or capaing at a rapid rate with the result that living has become intolerably difficulties and it clear become intolerably difficulties and it clear begun to consolidate itself become intolerably difficulties and it clear begun to consolidate itself become intolerably difficulties and prosperity. Then only, our people will have peace continue to live as they begun to consolidate itself begun carning available to him. their capacity and as far next article.

Omnibuses and trains to as possible. run but the passenger groups may have their own has to waste hours on his journey. Following the Cooperative Depots function yet the greater all inclusive truths. consumer cannot get his requirements.

Thus the common man when called upon to cast his vote cannot but be influenced by his oppressed and burdened mind.

#### DUTY BY THOSE IN DISTRESS

To the people of this country we appeal in the name of humanity to forget political feelings for the present and to get together in the humanitarian duty of organising relief for the victims of the severe gale that has wrought havoe in the northern and eastern parts. To the leaders of all political parties we offer the suggestion that the adversity that their people are experiencing at present demands a

week.

(Continued from page 1)

in the Hindu Pantheon. The common man has Lord Buddha did not deny was returned to power by may." This worship of the

several rules of life and beliefs. partial Wholesale truths does no violence to

> Buddhism had during its travels taken various and widely different forms according to the nature of China and Japan.

A. D. The synthesis of in good order. Arya Dravidian Culture The most u was complete and Sanka- of our country today is a rachcharya represent the new out-look, a change prosper, and if our people vitality of Indian Culture of heart and mind. This should be saved from at its best. As indicated means that we need to their sufferings earlier, Hinduism had an examine our goal and the infinite capacity to adapt methods we are adopting try should take its rightitself and absorb other to reach or achieve it. ful place among the great religious and culture that This means are akin and it was not should know long before Buddhism disappeared from India. San-The devastation in the kara was very keen on started organising religion and religious orders for The candidates who are Sannyasins in the style of seeking to represent the the Buddhist Sanghas, themselves, and those or race. The country has people in the next Parlia. Hinduism had spread to who have ears to hear suffered enough in the ment will do well to begin Java, Cambodia and Mala- can hear. No one can service first at home by ya where it survived till deny that many of our ment retarded too long going to the rescue of the masses there took after difficulties arose as a by the pettiness and selrendered destitute by the about the thirteenth cen- standards, of wrong atti- first place being given to India.

### Different CEYLON'S GREATEST NEED: NEW OUTLOOK

BY

Rev. Dr. James S. Mather

the people it reached. a rapidly changing order ourselves, or should not While in Ceylon and Bur- in Ceylon, today, the the whole country look ma the purer Hinayana on country should take care- upon it, as a fighter Theravada form of Bud-ful stock, and try to find plane from an enemy dhism prevailed, the Maha- out where we are, where country which should yana forms obtained in we want to go, and in immediately be shot, and what direction we are brought down? Should actually moving. Most of the six schools should not be satisfied forests be looked upon as of Indian philosophy were with what we see on the festering open wounds fully developed about surface, but should try to that should immediately A. D. 200 though the ori see below the surface be attended to, and gins of some of them can We should make sure healed so that the counbe traced to much earlier that the foundations for try may be selfsupport-periods. The most famous the castle we are trying ing in its food? Are exponent of the Vedanta to build are right, and people to be looked upon was undoubtedly Sankara well-laid and firm, and as liabilities to get rid who lived in South India that the builders' plumb- of, or as assets to make in the eighth century line and other tools are right use of for the ad-

The most urgent need try? true attitude to others?

The problems

In the perplexities of some one else and not We not our jungles and vancement of the coun-

If our country should misery, and if our counthat we Nations of the world, definitely there is no other way, what we want our coun- but that our outlook try to become, and what should have a radical kind of a life we wish our change, our country people to live. What do should come first, in all we want? What is our our actions; we should place our country above, our own gain, and above country faced during the our interests in our own past few years speak for family, or clan, or caste past, and her advancemoral fishness of our people, by fierce tidal wave of this tary. Hindu influence was tudes taken to one's lower loyalties. Service felt in Burma and Thai- fellow-man, lack of unity of the country, not only land also and they co- among our people, and by Members of Parliaexisted with Buddhism due to selfishness. Any ment, and Ministers of that came to them from country is certain to State, but also in every suffer, when its leaders sphere, high and low and their supporters should be dominated by The panoramic picture sought their own gain, true love and dedication of India at the time of the and were not truly con- for the service of the onrush of Mogul domina- cerned about the happi, country, and not by any and Islamic influence may ness and welfare of desire for one's own gain, represented as the minority groups in their or prompted by love of

of two major Parties for worship of popular gods. North generally, while the whole country. The les-more than sixteen years J. B. Pratt says: "The Schools of Saiva Siddhanta sons of the past should our country today is right outlook, based on also. The very fact that but fears, the nais. The by the Saiva Nayanmars, Are the unemployed, to true patriotism, and on a. Condition had to be Buddha he knows will Meykandadeva and Vaish- be looked upon as a good belief in the Brotherhoodformed by the Party that never harm but the nats navite Bhaktas, whom we topic for platform ora- of man. We should transin Tamil Nad know so tory, or does the whole cend all barriers of caste well, flourished in the country look upon them and race, and look upon South. Muslim Culture as 'prisoners of war' who one another, whatever was alien to the soil and should be released from language we spoke, or hence could not be ab- the hands of the enemy, wherever we lived, north The life laid out for the sorbed. Backed by the and brought back home, or south, east or west, as manks and the Vinaya Mogul forces it dominated even at the cost of our brothers and sisters, rules are of course the most of India for a few lives? How long are our members of the human The lot of the ordinary ideal life; but not all have centuries till the Western- other brothers and sisters family. Then only, our something that affected die for.

### Jaffna District Judge Feted

Mr. N. Sivagnanasundaram Appointed D. J. Colombo

A very enthusiastic fare well party was held at the Jaffna Rest House to felicitate Mr. N. Sivagnanasundaram D. J. Jaffna on his appointment as D. J. of Colombo. The dinner was largely attended by the members of the Jaffna Bar and Judges of the day night. Jaffna Courts.

Mr. T. Muttusamipillai, Barrister-at-Law, who presided over the function proposed the toast of the Chief Guest and paid a glowing tribute to him as a learned, capable and conscientious judge and wished him further promotions.

Supporting the toast, Mr. S. R. Kanaganayakam referred to his association with Mr. Sivagnanasundaram from their days at the University College and said that Mr. Sivagnanasundaram was a great success as a judge because of his intellectual capacity wide reading and quick grasp.

Mr. Sivagnanasundaram thanked the organisers of the dinner and said that his stay in Jaffna had been pleasant.

tilakam, Crown Advocate of a judge and had dis-

portance of the part they shas from which xmas of sun found an import- penance which was en- da means one bound). are expected to play.

### Gale Causes Great Havoc

### Damage by Drought Followed By Destruction

who have been experienc were broken. ng the effect of a drought in the winter months of October, November and ness, Railway service was December have now been completely cut off on dealt a severe blow by a Wednesday. raging whirlwind on Tues- communication has not by Brahaspathi

and to house-owners can- cation of newspapers. not be easily estimated. The economy of the Trees were approoted, many extent.

The people of the North branches of huge trees tion the devas incurred

The city of Jaffna has been plunged into dark-Telephone failure of electricity has The loss to cultivators, caused delay in the publi-

Plantain groves were des- people has been severely troyed beyond repair, affected. Only a substan-Catmarans and boats have tial relief from governdisappeared with the crew. mental quarters and wel-Roofs of houses and other fare sources can remedy buildings were blown off. the situation to some

### THE HOLY SEASON OF MARKALI

BY SOURI RAYAN

The month of Markali abode of when the Sun is in the said to be Mit Meru fiery sign of Dhama and which is located in the the Moon attains its fullness on the day it is with the constellation of Mrgasiras is regarded as very holy by Hindus. It is in this month that the On Thursday December winter solstice occurs and 24, when Mr. Sivagnana- the Arudra Dharsana sundaram came in the first revealed to the Bench, at the Jaffna Dis- yogis Patanjali and Vyatrict Court Mr. P. Soma. kramapatha at Chidamparam in the midnight on behalf of the Bar spoke of the gods that night in praise of the manner begins in September 22nd in which Mr. Sivagnama- and lasts till March 22nd sundaram had correctly for a period of four interpreted the functions months during which austere penance is performed charged his duties accordingly to the satisfaction by those striving for mukthi. None did more is regarded as the birth of all concerned and ex- severe penauce than Par-

the gods is arctic regions where there daylight for six months darkness for six months so that their one day is equal to our one years. The winter solstice is a great event and was regarded as a sacred season by all mankind in the Northern hemisphere. Naturally this season appeals to the Hindus for their religious practices. The Sun having reached the Southern most point in the heavens appears to stay there and then turns northwards. This moment trees are descended. The ant place.

### Skanda - Son of Parwathi -Parameswara

( By S. RAMANATHAN)

When the devas attended the yagna performed by Daksha who had insulted Lord Siva by not inviting Him to the functhe sin of having slighted Siva and had to go through lot of suffering humiliation and defeat at the hands of the asuras their traditional enemies. That was the explanation given when been restored as yet. The questioned by Sayanthan day an austere ascetic son of Devendra. Even appeared before Parwathi Uma was asbamed to be and asked her why she called Dakshayani and was wasting her youth wanted to be born as the and beauty in her useless daughter of a better father penance for Siva, mad and Sfva in His mercy man haunting cremation caused her to be born as grounds she would not asuras. Brama refused as that Siva should marry He could not destroy His Parwathi with the consent of Siva could save them posal and uttiram day in Siva could be induced to to life took place. succumb to the charms Sivarathri was the day thi of meditation. With trembled.

vied by even ascetics. One (To be continued)

#### DOCTORATE FOR SENATOR S. NATESAN

The University of Ceylon conferred on Senator S. Natesan, former Principal ParameshwaraCollege, Doctorate of the University in Literature. His Excellency William Go-

pallawa presided over the convocation, the daughter of Himavan tolerate anything evil promising to marry Her being said against Siva later. The devas were and asked the ascetic to harassed by the asuras be-gone. The ascetic being and begged that Brama noother than Siva reveathe creator should give led Himself to Her. them a son to lead them Parwathy's joy knew no in their fight against the bounds and it was agreed own creation. The devas of Her parents. Siva sent appealed to Vishnu who the Sapta Rishis to put told them that only a son through the marriage profrom their predicament, the month of Panguni At that time Parwathi was fixed for the wedding. daughter of Himavan was On the full moon day of performing penance to Panguni which usually gain Siva as her husband. coincides with uthiram And the devas thought if day. Kamas resurrection of Parwathi and marry her on which Siva revealed an opportunity could be Himself to Parwathi and offered to them to be Panguni Uthiram day get a son. For this they was the day of marriage, sought the services of | Now the devas approach-Kama to justill passion into Siva again begged for a son Siva and after much per- to be born. Siva assumed sussion Kama went to the six faced form and Kailas with his flowery from the central eye of arrows and bow to bring each face a spark flew out Siva from His deep sama- at which the worlds Siva recalled Kama went his wife Rathi the sparks and gave them and friend Vasantha to Vayu who gave them (Spring) the season for to Agni who, in turn, delove Kama seeing Par- posited them into the wathi serving the ascetic Ganges and finally they Siva which appeared very reached the SaravanaLake auspicious for his purpose where the sparks trans. of all concerned and expressed the hope that he would reach the top of the leader of judicial service as he deservedly should.

Sivagnanasundaram

Mr. Sivagnana Kama aimed His flowery formed themselves into acknowledging the kind place in Uthiram day on auspicious moment. And Siva and consumed Kama of these wardens made words of appreciation of the month of Panguni His birth is celebrated to ashes. The devas fied them have milk in their his work stated that it when spring season had by all Christendom with heaving Rathi to be mean breasts at the sight of the was the unshuted Cohegan and life that was great feasting and gaity. her loss. Rathi begged lakes who fed on the milk
operation of the Bar that
dormant during winter A strange coincidence of Siva to restore her Lord. of these virgin Karthigan
had helped him feel conresurrected itself in the the pagan and Christian Siva promised to do so maiden. One day Parfident of success in the form of fresh shoots, festivals. Scodents of when He married Parwa-wathi came to the Sazaadministration of justice buds and leaves in the comparative religious thi. When Kams was vana Lake and seeing and added that for the seemingly dead trees. A attribute all this to the burnt on Parwathi was these fine babes she emproper functioning of law few trees defy the winter worship of the Sun as the disappointed and returned brased them all in one Courts, the Bench, the and continue to have basis of all these ideas, to Her lather Himavan, clasp and made them into Bar, the staff and the greenfoliage. Such ever In Mitcaism that was After this Parwathi gave one child with six heads lawyers clerks should all greens led to the wor-prevalent in Europe be up Her ornaments and and twelve arms and be conscious of the im-ship of Katpaka Vrik- fore Christianity worship silks and led a life of named Him Skanda, (Skan-

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> > S. KANAGASABAI, Shroff.

# Champion

(Continued from Page 1)

is an income,

9, The school authorities should conduct the anniversary celebrations of the saints of Hinduism, Thirugnanasambandar, Thirunavukkarasar. Manicka Vasagar, Sundarar and Arumuga Navalar.

10. The temple poojas and festivals should be conducted in the orthodox manner as laid down in the Saiva Shastras, Siva Agamas etc.-from the income of the temple-

remains after the festivals Vidyasalai, Chidambaram are celebrated, should be invested in buying land successor in accordance for this Vidyalaya.

12. The should not alienate or Gurus should get together encumber any property of and appint one as desired the school by imeans of a in Schedule (I). mortgage, "Otti" etc, In case if a land is given for lease it should not be for more than a period of Vannarponnai and the three years,

13. The before the Nallur Kailasa- one establishment. If natha Kovil Sannathy funds are required for this every month and declare school the authority of before the Holy of Holies, this School has the power that they will not touch to get the funds of this any of the properties of school and give it to the the Vidyalaya. This they other and vice versa should do calling to witness, the five Elements and the Eight minor deities of the eight direct they so desire, can have tion of a copy of the tions (Thikkul- palakar). Rs. 20/- from the Vidyala- deed No. 10261.

They should declare "If I misuse any of the above, Reformer of ... may God punish me' and take an oath.

14. A balance sheet should be drawn up, statthe Hindu faith, if there ing income and expenditure and published every year, in the month of Thai (Jan 14-Feb, 15).

> 15. If such account is Proctors for Plaintiffs. not shown & ten teachers 183. 25 of the school or ten Hindu preachers if jointly ask or Government asks that this should be done, the accounts should be submitted to the public,

16. The person who succeeds to the manage ment in accordance with Schedule 1 should conform to the wishes of Navalar. If any one dies suddenly the person in 11. Any income that charge of the Saive prakasa will have to appoint a with the stipulations as laid by Navalar. If be authorities Tamil Pundits and Saiva

17. This Vidyalaya at Saivaprakasa Vidyala at Chidambaram both belong to Arumuga Navalar, "authorities" therefore both these must (of this school) should go be considered as parts of

18. The Management, if 4-3-52.
This is a true transla-

#### NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No 8291.

Kanupathippillai Kandiah Shanmugam of Karanavai

- 1 Sinnathamby Sinniah
- 2 wife Theivanai of Kaitady
- 3 Kathigesar Kumarasamy
- 4 Muttar Krishnapillai and
- 5 wife Ratneswary of Karanavai North

Defendants,

It is hereby notified that action No. 8291 has been instituted in the District Court of Point Pedro under the par-tition Act No. 16 of 1951 for the partition/Sale of the land/ lands called Ambalaiyankoo-dal in extent 24 Lms, V. C. and situated Imayanankuruchchy Uduppiddy Parish, Vada-maradchy Division Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 18th day of January 1965 at read:-10 O'clook of the forenoon.

> By order of Court, M. Sri Pathmanathan Secretary/Chief Clerk,

This 16th day of November

Drawn by Patnasingham & Subramaniyam

#### HINDU ORGAN å INTHUSATHANAM

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Educational 7 Institutions J

ya funds and Rs. 5/- from the temple funds to be used by them, viz. an amount not more than Rs. 25/.

19. If the Manager appoints somebody as a as a trustee, he has the power to remove him from from that position, in his life time.

K. Veeravagu.

#### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 809

In the matter of the intestate In the matter of the Last Will estate and effects of the late Vallipuram Thambiah of Alvai South

Deceased.

Thambiah Sinnadurai of Alvai Petitioner VB.

- Kunchuppillai widow of Thambiah
- Thambiah Seenivasagam Thambiah Nadarajah
- Thambiah Rasiah
- Thavamani daughter of
- Thambiah Thambiah Balasubramani-
- am Manonmani daughter of
- Thambish all of Do. Thambiah Arunasalam of Thayiddy, Kankesanturai.

Respondents This matter coming on for of October 1964 in the pre- East having been read; sence of Messrs Ratnasingham

and Subramaniyam Proctors on the part of the Petitioner and the petition and affidavit of the Petitioner having been

It is ordered that the petitioner as an heir of the said deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that 1964 Letters of Administration be unless the respondents or any other person interested shall, on or before the 26th day of January 1965 appear and shew sufficient cause to the satisfaction of this court to the contrary.

The 9th day of November 1964

Sgd, M. M. Abdul Cader District Judge Drawn by

Ratnasingham & Subramaniam Proctors for Petitioner (O. 185, 25 & 1-1-65)

#### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testementary Jurisdiction No. 1567.

and Testament of the late Sinnathamby Kandish of Vannarponnai East, Jaffna Deceased

Sinnathankam alias Sinnathangachchy widow of Sinnathamby Kandish of Karanavai North

Petitioner.

i Maniccam Namasivayam 2 Maniceam Selladursi both of Karanavai North

This matter coming on for disposal before N. Sivagnanasundram, Esqr. District Judge. Jaffna on the 23rd day of October 1964 in the presence of Messrs. Ratnasingham and Subramaniyam Proctors on the part of the petitioner and the petition and affidavit of disposal before M, M. Abdul the petitioner and the affida-Cader Esquire, District Jadge, vit of Kandiah Satchithanan-Point Pedro, on the 26th day dam of Vannarponnai North

It is ordered that the Last Will No. 969 dated the 25th day of January 1943 attested by R. Sivagurunather Notary Public and executed by the abovenamed deceased and now deposited in court be and the same is hereby declared proved, that the Petitioner as Executrix named in the said Last Will be declared entitled to have Probate to the said Last Will and Testament and issued to him accordingly that Probate be issued to her accordingly unless the res-pondents or any other person interested shall on or before the 22nd day of January 1965 appear and shew sufficient cause to the satisfaction of this court to the contrary.

The 23rd day of October 1964.

Sgd. N. Sivagnanasundaram District Judge

Drawn by Ratnasingham & Subramaniam Proctors for Petitioner. [0, 184 25 & 1-1-65]

FOR ALL YOUR

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வான்முகில் வழா த பெய்க மலிவனஞ் காக்க மன்னன் கோன்முறை யாசு செய்க குறைவிலக துவிக்கள் வாழ்க nationad upits Corries sponie Cariol wis CuirenCard men fil dange que Cuivari.

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Editor: R. N. SIVAPIBAKASAM,