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NO. 48

Message Of Hinduism To The Modern World

(By Sri Swami Pranavananda) Saraswati)

(Continued from last issue)

Scientific progress and attainment appear to have made modern man sceptical. His faith in science which is the product of his intellect appears to have made him a selfish man without humility, sympathy and fellow-feeling. In spite of the political, mental and spiritual tensions and frustrations that are the by-products of scientific progress, modern man seems to have pinned his faith in the worship of science. It is obvious that the growing gulf between the world of science and of religion is widening everyday. While science has conquered space, it has also increased the distance between man and man. Scientific progress is only one aspect of the complete man and therefore science should not be allowed to play a dominant role. Modern civilisation based on the knowledge of the outside world derived from the discoveries of modern science and its application to human affairs on a large scale has resulted in the material comforts of the outer man but has not touched the inner man and hence it cannot presume to improve the moral and spiritual aspects of his nature.

There is therefore a need for a balance and an understanding of the issues involved in the life of the complete man. To be an integrated man in the modern world, religious tenets and religious practices must be matched with scientific progress in helping him towards the attainment and practice of an integrated life. The wide gulf between science and religion must be bridged and the imbalance removed in order to attain happiness. Have the achievements of science removed the perpetual fear that has surrounded man? Wars have been won but has real peace been won? Peace is not a product of political agree-

ment. Peace is beyond victory and defeat; it transcends both. In order to be at peace with himself man must cater for the triple needs of his being—his physical, mental and intellectual. Modern man has catered for the physical and mental needs but has in that process lost sight of his spiritual self and the need for its development.

Modern man must at the outset have a clear concept of himself and his relationship to God and the universe of which he is an integral part. Our Seers and Sages of old have proclaimed through intuitive knowledge and spiritual experience that man is essentially divine. He is a combination of body and soul. The soul in man is indestructible and everlasting. This the modern man has failed to recognise. He continues to mistake the physical body as the whole man. It is necessary for him to realise the true nature of the Atman or the indwelling spirit which is indeed a spark of the Divine. Therefore have our great teachers urged us towards the path of self-realisation. To quote Swami Vivekananda:

"Each soul is potentially divine. The Goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy, by one or more or all of these—and be free. This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details"

Swami Vivekananda has clearly stated that "Religion is the manifestation of the perfection already in Man".

Having understood his true nature it is now for

man to know what his ultimate destiny is. It is the attainment of immortality through the realisation of the self. This is the birthright of every human being.

What is man's relationship to the world? The world is merely a stage in which man, in his progress towards the attainment of immortality, has to play his part, conditioned by the forces of his Karma of which he himself is the maker. Modern man who has done so much to make the world what it is, is unwittingly led to believe that the world is real and to forget that his span of physical existence is short. Man on earth is not without an aim or purpose. Hinduism is not, as is often criticised by western thinkers, a world-negating religion. Hinduism is not, as is often criticised by western thinkers, a world-negating religion. Hinduism assigns the most important place for the householder (Grihastha), for he is the supporter of the other three Ashramas (Brahmacharya, Vanaprastha and Sannyasa). The Doctrine of Karma and Rebirth affirm life and the world. The two great epics, Ramayana and Mahabharata, speak about the joys and sorrows of life and the dignity of man. The Yoga of action is extolled in the Bhagavad Gita. Theists speak of the world as a reality. At the same time Hinduism emphasises that life is more important than living, and that life, eternal and spiritual, is of far greater value than mundane life. The four-fold object of human aspiration—Purusharthas—is clearly defined as Dharma or righteousness; Artha or wealth, welfare and happiness; Kama or domestic pleasure; and Moksha or liberation through communion with God or the Infinite. Dharma is given the foremost place in scriptures; it is the primary Purushartha. Of these, the first three belong to the realm of worldly values; the fourth is called the supreme value. The fulfilment of the first three paves the way for Moksha.

(Continued on page 2)

Sarva Jnanoththara - Agama

SHRI M. GNANAPRAKASAM, B. A.; B. Sc.

(Continued from last issue)

CHAPTER 5

SLOKA 3 & 4 (a)

DIFFERENT CLASSES OF BEINGS

- (3) Krimi kida patangadyah svedajanama dehinah |
Andajah pakshinah sarve nakra matsya ahi Kachohapah ||
- 4 (a) Jarajuh cha vigjeya manushah sa Chatuspadah ||

Among the 4 classes of beings worms, lice etc come under the category of swedaja. They are born of sweat. Birds, crocodiles snakes, fishes etc come under the category of Andaja. They are born of eggs (oviparous). Human beings, cows, horses etc belong to the Jarayuja class. They are born of placenta (viviparous).

Notes & Comments

According to Hindu traditions there are 4 classes of beings belonging to the Bhuta-atman class. The 4 classes are Jarayuja, Andaja, Swedaja and Udbhija. In the jarayuja class the five senses of knowledge exist. In the andaja class, the elements, wind and ether predominate. In the swedaja class, fire and water predominate. In the last Udbhija class earth and water predominate. Udbhija refers to the seeds from which trees and plants are born. Whatever womb the ultimate guide of the whole drama of production is the divine shakti called *Shakti*. In the Bhagavadgita Shri Krishna says to Arjuna 14-3). I am—bbija pradah pita—the seed giving Father of the entire world,

Lowest in the hierarchy of beings is the Bhuta-atman who persistently thinks that he is the body. All of us belong to this class. The precious common man of today belongs to this class. Our politicians, ministers and heads of states all belong to this class. We cannot claim to belong to the higher classes of beings called Tatvatman, mantra-atman and antaratman. We are neither Tatva-jnanis nor mantra-purushas nor devotees of God. We are just ordinary human beings who require food, clothing, shelter and the so called modern comforts. Our politicians born of the elective power in us are at best poor and stifled images of our collective conscience—which itself is stifled owing to our unknown past. As such, it is impossible for us or our present day leaders to visualise a moral order or a dharma Bhumi on which we should stand to live a life of peace and happiness in this troubled world.

The Bhuta-atman, the common man of today, is the corporeal child of God. He is precious. He is important. His importance was felt from very ancient times by all the religious teachers of the world. Religions became organised and institutionalised for his sake. Buddhism came off as an offshoot of Hinduism because of this class of beings which formed the bulk of humanity. But we do not know to what extent Buddhism with all its missionary zeal has succeeded in establishing a Dharma Bhumi or Dharma Rajya in this troubled world.

Criticism is always levelled against the Hindus that throughout their history they were totally indifferent about the common man. It is true that

(Continued on page 2)



மேல் சிவாயவே சூரனாயும் கலையிழும்
மேல் சிவாயவே நானறி விச்சைசுழும்
மேல் சிவாயவே நானறிநீ நேத்துமே
மேல் சிவாயவே நன்னெறி காட்டுமே

Hindu Organ

FRIDAY, MARCH 4, 1966

RAILWAY SHUNS RUNNING ON TIME

The precaution that was taken by the C.G.R during the month of January this year to reduce the speed of trains was justifiable, as it was common knowledge that the disruptionists were planning to wreck the transport system for organising chaotic conditions in this country. The Authorities, however, met this mean and malicious challenge of the miscreants and were able to resume normal service within a few days of the abortive strike of January 8. But it now appears that the slowing of speed in the Railway during January once again has been resorted to not by the exigencies of emergency nor by lurking fears of revolutionary mischief-makers but by the absence of a feeling of responsibility on the part of those who manage and run trains. The slowness has deteriorated into sluggishness bordering on selfish considerations of extra earnings in the form of payment for overtime work. Passengers on the Northern Railway have to experience severe hardships as a result of the Mail trains running several hours late. The delivery of letters is consequently delayed not by hours but even by days. The Earl Devi and the Utara Devi, well known for their capacity to make up for inadvertent loss of time, refuse to acknowledge that compliment and themselves betray lack of ability to justify their well earned popularity. The soon Express Devis steam into their respective destinations just as the following date begins to operate. Midnight arrivals in the metropolitan station tend to make even the most courageous traveller tremble in his footwear with the terrible thought of having to be

thrown easy prey to a teacherous taxi-man. How long, we ask the Railway authorities, is this nerve racking slow-express service to continue? If it is the contention of the C.G.R. that the delays have to be suffered for some more months why cannot the time-table be temporarily rearranged to enable the early starting of the Devis and the Mail? Transport on the Northern Railway has reached the peak of congestion and if to this inconvenience the annoyance of late arrivals of trains is added then the passengers will have to be abandoned to their foul fate.

NOTICE

This is to inform that one Share Certificate issued in favour of J. O. Joseph of "Violet Cottage" Kondavil bearing share Nos 124 to 128 is reported lost.

A duplicate certificate will be issued unless objection is lodged within seven days from the date hereof by a person duly entitled to do so.

S. PADMANATHAN
Secretary,
Jaffna Co-operative
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308 4, 11 & 18

Swami Vivekananda's Birthday

The Vivekananda Society, Colombo will celebrate Swami Vivekananda's Birthday at the Society Hall, Vivekananda Hill, Colombo on Sunday, the 6th March, 1966, commencing at 5.45 p.m. The celebrations will be presided over by Swami Prematmanandaji Head of the Ramakrishna Mission, Colombo. Addresses on the Life and Teachings of Swami Vivekananda will be delivered by His Excellency Bimson Sachar, High Commissioner for India in Ceylon, Dr. Ananda Guruge, Senior Assistant Secretary, Ministry of Education and Shri K. Ramachandra, Editor, "Religious Digest". Miss Thanalethumi Ramachandra will contribute an item of Devotional Music.

INSPECTOR GENERAL RETIRES

The incidents of January 8 this year led to Mr. S. A. Dissanayake I. G. P. being sent on compulsory leave and Mr. I. D. M. Van Trust Superintendent being interdicted. Now it is learnt that the former has sent in papers for retirement.

THIRUVALLUVAR DAY

8 - 3 - 1966

The Gurupoojah of Saint Thiruvalluvar falls this year on March 8. Though certain associations have arbitrarily fixed a day in the Tamil month of Vaikasi (May) for the Gurupoojah, the traditional and accepted month in which the Saint attained eternal Bliss is Masi (February-March).



Gurupoojah at Sabhai Ashram

The Jaffna Saiva Prripalana Sabhai as usual has arranged for the Gurupoojah on a very elaborate scale on March 8, 1966. Sivaneerikavalar I. Muttusampillai the President of the Sabhai will preside over the function. Vidwan Pandit K. K. Nadarajan, Vidwan Pon Muttukumar are among those who are expected to deliver lectures on the life and teachings of Valluvar.

இருஞ்சே குருவினையஞ்
சேரா உறையவன்
பொருஞ்சேர் புகழ்புரிந்
தார் மாட்டு.

The good and bad actions that spring from ignorance shall not befall those who delight in the true praise of God.

தனக்குவமை வில்லாதான்
ருஞ்சேர்ந்தாரக் கல்லான்
மனக்கவலை மாற்ற லரிது.

None but those who constantly meditate the feet of the Incomparable Being shall be free from mental cares.

Sarva Jnanottara Agama

(Continued from page 1)

in the early periods of Hindu History, Hinduism devoted itself to philosophical problems only and it was more concerned about spiritual aspirants than about common people. But after the emergence of Buddhism which worked for the ethical welfare of the common people, Bhakti Revivals based on a life of self-restraint became a common feature in various parts of India during various periods. Even today if our Hindu religious leaders feel that science is dominating man's mind and man is slowly drifting into a world of despair and restlessness finally to worship the mammon and not God, then Hindu Religious Bhakti revivals based on a life of இயமம் and சியமம் should take place at various levels in various parts of our country. இயமம் refers to a discipline of self restraint. சியமம் refers to a sublimation of our baser instincts to a higher purpose.

Gautama Buddha was the first teacher amongst men to realise the importance of the common man. It is possible that he was primarily an ethical teacher and a practical reformer and not a philosopher. His message points to man the way of life that leads beyond sufferings. When anyone asked Buddha metaphysical questions as to whether the soul was different from the body, whether it survived death whether the world was finite or infinite he avoided discussing them. Discussion of problems for the solution of which there is not sufficient evidence leads to conflicting results—That was Buddha's stand. He said that speculation should be avoided because it does not take any man nearer to his goal. The most urgent problem is to end misery which is always in abundance in this troubled world, however advanced or civilised it be.

SLOKA 44

THE NATURE OF THE 3 GUNAS

Satyam prakasakam bhavam rajo ragatmakam Guha |
tamo mohatmakam bhavam utpadayati dehinam ||

Satva Guna is luminous and healthy Rajas Guna is of the nature of passion Tamas Guna causes delusion to all embodied beings.

Notes and Comments

Bhagavad Gita says that Satva is stainless like the crystal. Satva is the sure way to happiness and knowledge. Satva when it becomes highly elevated shows the way to merge in God in love and in spirit. In one of his soul elevating stanzas Sekkilar Swamigal says 'குணம் ஒரு மூன்றும் திருந்து சாத்து விகமேராக'—தடுததாட்டுகொண்டபுராணம்

The quality of Rajas denotes activity and ambition. A Rajasic man is full of cravings and desires. He is restless. When he becomes a spiritual aspirant, by his nature he develops as a Karmayogi or a saint full of action and activity. Isavasya Upanishad says even if he works day and night for 100 years his actions do not adhere to him, Karma na lipyate. Tamas is that binding force that leads us to lethargy sloth and foolish actions. It is impossible for a man of Tamas to move unless he is compelled by the wants of his body. He is slightly higher than the Jadatma who is not different from lifeless matter,

SLOKA 45

GUNAS AND THEIR EFFECTS

Satvat sanjayate jnanam rajasy lobhum eva cha |
tamaso asiyam ajnanam pramada alasyam eva cha ||

From satva Guna arises wisdom. From Rajas Guna arises greed. Falsehood, ignorance, heedlessness and indolence—these arise from Tamas Guna.

Notes & Comments

From a knowledge of the three Gunas, it is evident that it is the satva that should be preferred to the other two. By standing firm in Sarva, man increases his chances of becoming more pure and more contented.

KATARAGAMA SHRINE IS SULLIED

By SOURI RAYAN

Why not follow the example of King Dutugemunu and keep the Vihara away from the Devale. The Sunday Mirror published on 26-2-66 has a news item to the effect "K'gama shrine is sullied". It is reported that a very high placed public servant loyal to the Buddhist Sinhalese ideal is said to have prayed loudly that the Budha should rule over Kataragama as at Anuradhapura Polonnawara. Kandy and Sinhala Ruhuna etc. To those of us who were privileged to visit this sacred shrine for over the last forty years before the renaissance Sinhalese Buddhist nationalism this spirit of ultra nationalism is new at this shrine where all religionists and races meet. The God of Kataragama is claimed by the Tamils as their patron god, the Sinhalese claim that He is their protector who helped Dutugemunu to vanquish King Ellala a Hindu Tamil King. As far as one could make out the god of Kataragama has no race or religious bias as we understand them He gives His blessings to His devotee whatever be his or her race or religion may be. The God Himself is claimed by the Brahmins as Subrahmanya or the highest Bhramam, the Lord of the universe. Yet he did not hesitate to wed the Vedda chief's adopted daughter Valliamma thereby showing that it was not birth that mattered but true faithful love. He accepted the Poya offered by the jungle Vedha in his own crude way valuing it more than that of Indra the King of the gods. He had married Devasena daughter of Indra before His marriage to Valliamma whose people he redeemed. It is not birth, nor wealth that matters but pure unconditioned love that is so rare among us especially the civilised folk. To us Hindus He is God Supreme Parameswara, who redeems us. Jeevas by his Gnana that transcends all Rituals and Rites. He is the Lord for this Kaliyuga given to us by Parvathi Parameswara. Then why drag the Buddha into these things and defile both God and Budha who do not meet in common. Let us be loyal and not mix the two for our worldly advancement. Let Kataragama remain sacred to the God of Kataragama as it has been for centuries.

Message of Hinduism to the Modern World

(Continued from page 1)

The old but immortal poetess of South India, Avaiyar, had expressed this beautifully in a poem; translated:

"Giving's a Virtue: that which is gained Without another's pain is Wealth. True Love's a product of two minds Forever in accord? These triple aims of life renounced For absorption in God, is Liberation."

This brings man to his relationship with God or Paramatman. The Ultimate purpose of life is to become one with God. This attempt to attain oneness with God is only possible by spiritual re-education through the manifestation of the Divine innate in every individual

While the modern intellectual holds that it is possible for man to do away with God by the practice of ethics and humanism, Hinduism postulates the immanence of God and his transcendence. The practice of ethics and humanism, is merely a means to an end, but not an end in itself. Perfect harmony and peace of mind can only be attained by communion with God, the indweller of all beings. God-realisation is a matter for intuitive and spiritual experience (Anubhava). This is a region which science has not penetrated, for it is a region beyond the mind.

--From 'Divine Life'
(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 850/T

In the matter of the Joint Last Will and Testament of the late Kathirichamby Vairamuttu of Alvai North Deceased Nagaratnam widow of K. Vairamuttu of Alvai North Vs. Petitioner
1 Vairamuttu Rasamayagam
2 Vairamuttu Kulamayagam
3 Thavanayagy daughter of Vairamuttu
4 Inthirayagy daughter of Vairamuttu
5 Pathmanayagy daughter of Vairamuttu
6 Kamalanayagy daughter of Vairamuttu
Minor 7 Yoganayagy daughter of Vairamuttu all of Alvai North

Respondents
This matter coming on for disposal before M M Abdul Cader Esquire, District Judge, Point Pedro, on the 5th day of February 1966, in the presence of M/s. Ratnasingham & Subramaniam Proctors on the part of the Petitioner and the petitioner and affidavit of the petitioner dated 2nd February 1966 and the affidavits of the witness and the Notary dated 30th October 1965 having been read.

It is ordered that the 1st respondent be and he is hereby appointed Guardian-ad-litem over the Minor the 7th Respondent for the purpose of representing her interests in this Testamentary proceedings, that the Joint Last Will No. 1945 of 30-9-1965 attested by S. Sivasubramaniam Notary Public, be and the same is hereby declared proved that the petitioner be and she is hereby declared entitled to obtain probate of the said Last Will as Executrix named thereunder, that probate thereof be issued to the petitioner accordingly, unless the respondents or any other person shall appear before this court on or before the 9th day of March 1966 and shew sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 1st respondent do produce the minor on the said date. This 5th day of February 1966 (Sgd) M. M Abdul Cader District Judge

Drawn by (Sgd) Ratnasingham & Subramaniam Proctors for Petitioner (310 4 & 11)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 6-3-66 to 12-3-66

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

Health will be far from satisfactory. Eye troubles and feverish complaints likely. Financially a good week. Old investments will bring in good results. Spend Friday evening and Saturday with care

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

There will be no peace of mind. New ventures will be delayed but successful. Gains through landed properties indicated. Domestic conditions will be far from satisfactory.

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

Some of your personal problems will be solved. Fame and social success indicated. Gains through landed properties indicated. But there will be no mental peace.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Health a problem. Troubles in the office likely. New ventures will be delayed but successful. Abdominal complaints shown week end.

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

Domestic affairs will continue to be unsatisfactory. Be careful in your dealings in your place of work also. Some changes in routine likely. Work will be heavy.

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

Ruin to enemies promised. Friends of the opposite sex will prove to be very helpful. But domestic upsets likely. Financially a good week

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

There will be no peace of mind. Troubles in the office likely. New ventures will be delayed. Beware of scandal mongers. But triumph over enemies promised.

SCORPION Visaka 4, Anusha, Kettika [Vrischika Rasi]

Clashes with relatives shown. Friends too will

betray your trust. New ventures will have to be handled with care. Mind your health. Abdominal complaints likely. Financially a good week.

SAGITTARIUS Meenam, Pooradam, Uttiradam 1, [Thanu Rasi]

Troubles through secret enemies likely. But they will not be able to triumph over you. Gains through agricultural pursuits likely. Minor accidents possible week-end.

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

You will be quick to pick up quarrels. Sunday and Monday must be spent with care. New ventures will be delayed but successful. Financial gains promised.

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

The first two days will be favourable for new deals. Monday evening, Tuesday and Wednesday must be spent with care. Rest of the week will turn favourable again. But work will be heavy.

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

The first half of the week will be favourable for new deals. Financially a fairly good week. But spend Wednesday evening Thursday and Friday with care. Health upsets likely. Some bereavement in the family also shown

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1755

In the matter of the Intestate Estate of Damayanti wife of T. K. Rajamarthandan of Anaicoddai

Deceased, Chiruppidy Nallathamby Devarajan of Anaicoddai Vs. Petitioner 1 Rajaledohmy wife of Devarajan 2 Trincomalee Kanagasunderam Rajamarthandan both of Anaicoddai

Respondents This action coming on for disposal before N. M. J. Rajendram, Esquire, District Judge, Jaffna on the 3rd day of November 1965 in the presence of Mr. S. Thirunavukkarasu Proctor on the part of the Petitioner and the petition and affidavit of the petitioner dated 27th October 1965 having been read.

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the deceased as father and heir of the deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person or persons shall on or before the 21st day of January 1966 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary

This 3rd day of November 1965 Sgd. T. Muttusamipillai Acting District Judge 21-1-66. Time to show cause extended till 25-3-66 Sgd. N. M. J. R. D. J.

284 25 & 4

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction 854/T.

In the matter of the intestate estate and effects of the late Kandappar Subramaniam of Thumpalai Point Pedro

Deceased Subramaniam Padmanathan of Thumpalai Point Pedro Vs. Petitioner Ledchamippillai widow of Subramaniam of do

Respondent This matter coming on for disposal before M. M. Abdul Cader Esquire, District Judge, Point Pedro on the 22nd day of January 1966 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the Petitioner be and he is hereby declared entitled as son of the abovenamed deceased to have Letters of Administration to the above estate issued to the petitioner accordingly, unless the Respondent abovenamed or any other person or persons interested shall on or before the 8th day of March 1966, show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of January 1966 Sgd. M. M. Abdul Cader District Judge.

Drawn by Sgd. S. Nagalingamudaly Proctor for Petitioner 305 25 & 4

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1756

In the matter of the intestate estate of Manikkam Nagalingam of Anaicoddai

Deceased Phangacuddy widow of Nagalingam of Koolavady, Anaicoddai

Vs. Petitioner Minor 1 Nagalingam Sri Kumaran 2 Nagalingam Sri Kumari 3 Nagalingam Sri Mathy 4 Nagalingam Sri Devy all of Anaicoddai

all being minors appearing by their Guardian-ad-litem the 5th Respondent 5 Kandiah Sanmugam of Koolavady Lane, Anaicoddai

Respondents This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge, Jaffna on the 3rd day of November 1965 in the presence of Mr. S. Thirunavukkarasu, Proctor on the part of the petitioner and the affidavit dated 27-10-65 and petition of the petitioner dated 3rd November 1965 having been read.

It is ordered that the 5th Respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1st to 4th Respondents for the purpose of these proceedings and the Petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased as the widow and heir of the deceased and that Letters of Administration be issued to her accordingly unless the Respondents or any other person or persons shall on or before the 21st day of January 1966 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the 5th Respondent do produce the 1st to 4th Respondents minors in Court on the said date.

This 3rd day of November 1965 Sgd. T. Muttusamipillai Acting District Judge, Jaffna, 21-1-66. Time to show cause extended till 25-3-66. Sgd. N. M. J. R. D. J.

285 25 & 4

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 856

In the matter of the Last Will and Testament of the Late Kadirgamar Murugesu of Paloly South

Deceased, Arumugam Thambiah of Paloly South presently of Kuala Lumpur by his Attorney Senathirajasegaram Ehamparanathan of Paloly South

Vs. Petitioner 1 Sinnammah widow of Murugesu of do 2 Nadarajah Rajaratnam of do 3 Sivapackjavathy wife of Ehamparanathan of do

Respondents This matter coming on for disposal before M. M. Abdul Cader Esquire District Judge, Point Pedro, on the 14th day of February 1966 in the presence of Messrs. Rajaratnam & Thirunavukkarasu Proctors on the part of the petitioner, and the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1797

In the matter of the Intestate Estate of the late Packialledohmy wife of Thambo Sangarappillai Appudurai of Kollankaladdy, Maviddapuram

Deceased Thambu Sangarappillai Appudurai of Kollankaladdy Maviddapuram

Vs. Petitioner 1 Punithavathy daughter of T. S. Appudurai of do 2 Thilagawathy daughter of T. S. Appudurai of do 3 Appudurai Saravanabhawan of do 4 Appudurai Poopalasingham of do

The 1st to 4th respondents are minors appearing by their Guardian-ad-Litem 5 Ambalappillai Sangarappillai of Kollankaladdy Maviddapuram

Respondents This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 30th day of December 1965 in the presence of Mr. S. Hiyatambi Proctor on the part of the petitioner and the affidavit dated 29th December 1965 and petition of the petitioner having been read.

It is ordered that the 5th respondent be and he is hereby appointed Guardian-ad-Litem over the minors the 1st to 4th respondents and the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person or persons shall on or before the 11th day of March 1966 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the minor in court on the said date.

The 30th day of December 1965. (Sgd) N. M. J. Rajendram District Judge Drawn by S. Hiyatambi Proctor for Petitioner, (306 25 & 2)

petition and affidavit of the Petitioner and the affidavit of the Notary who attested the Last Will No. 3684 dated 9th November 1955 and of the witness having been read.

It is ordered that the Last Will No. 3684 dated 9-11-1955 and attested by P Kanapadhipillai N. P. and now produced and deposited in Court be declared proved, that the petitioner be declared entitled to obtain Probate thereof as Executor appointed thereunder and that Probate thereof be accordingly issued to the Petitioner unless the respondents or any other persons appear before this court on the 7th day of March 1966 at 10 O'clock in the forenoon and show sufficient cause to the satisfaction of the Court to the contrary.

This 14th day of February 1966 Sgd. M. M. Abdul Cader District Judge.

Drawn by Rajaratnam & Durairajah Proctors for Petitioner 308 25 & 4

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1569/T

In the matter of the intestate Estate of the late Vallippillai wife of Palany Kandiah of Thanneerthalvu, Kadduvan

Deceased (Dead) Kathirgamar Arumugam of Thanneerthalvu Kadduvan

Original Petitioner Arumugam Kandiah of Thanneerthalvu, Kadduvan

Vs. Petitioner 1 Kathirasy widow of Kathirgamar Arumugam of do Kadduvan 2 Palany Kandiah of do Kadduvan

Respondents This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge Jaffna on the 17th December 1965 in the presence of Mr. S. Hiyatambi Proctor on the part of the Petitioner and Petition and affidavit of the petitioner dated 17th December 1965 having been read.

It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed as an heir and brother of the abovenamed deceased and that such Letters of Administration be issued to him accordingly unless the Respondents or any others shall appear before this court on or before the 11th day of March 1966 and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of December 1965 Sgd. N. M. J. Rajendram District Judge Jaffna, Drawn by Sgd. S. Hiyatambi Proctor for Petitioner. (307 25 & 2)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1802

In the matter of the intestate Estate and Effects of K. Ponniahpillai of Mirusuvil North

Deceased Rasammah widow of K. Ponniahpillai of Mirusuvil North

Vs. Petitioner 1 Ponniah Kasinathar of Mirusuvil North 2 Sithamparapillai Arumugam of do

Respondents This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge of Jaffna, on the 25th day of January 1966 in the presence of Mr. V. Dharmalingam Proctor, on the part of the petitioner and the affidavit of the petitioner dated 23-1-66 having been read.

It is ordered that the Petitioner above-named as widow of the above-named deceased is hereby declared entitled to take out Letters of Administration of the Estate of the deceased and that Letters of Administration be issued to her accordingly unless the said Respondents or any other person interested shall appear before this Court on or before the 18th day of March 1966 at 10 a.m. and show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of January 1966 Sgd. G. C. Niles District Judge Drawn by Proctor for Petitioner, 309 4 & 11

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, J. P. Shroff.

சான்றிதழில் வழிநடையுள்ள மலிவானது காரண மலிவானது சான்றிதழை யாத சேய்க் குறைந்தது துவிக்கல் காரண சான்றிதழை யாத சேய்க் காரணம் தவிர்த்தல் மலிவானது சேய்க்காரணம் காரண சிந்தி விளக்குக காரண சேய்க்காரணம்

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Editor: R. N. SIVAPIRAKASAM