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PANCHAKSHARA

SRI PANRIMALAI SWAMI

In the beginning, it was a void, a limitless vacancy unfilled by anything material. As the Upanishad says 'non-existence alone was in the beginning' (asadeva idamagra aaseet). The supreme Reality remained undifferentiated in name and form. Yet it was all-pervading. The material vacuum was yet a spiritual plenum of infinitesimally atomic entities. By their inherent power, they were whirling round at terrific speed holding together in cosmic unity. When, in the process, they rubbed against one another, sound (naada) was produced at first. Following sound, light (bindu) was emitted. This naada and bindu constitute Shiva and Shakti. (The Bible too says: In the beginning was the Word; the Word was with God, and the Word was God.)

From this primordial sound and light arose the first sounds a u m. These severally were mystic syllables of meditation (mantras). Together they made up Om, the Pranava-mantra. From Om in turn arose the five letters sacred to Shiva, the panchakshara na maha si va ya which uttered together produced the sound namassi-vaaya.

Each of these letters is endowed with a potency of its own. From the subtle power of that mantra arose the five gross material powers embodied in earth, water, fire, air and ether. The entire universe with its myriad beings, moving and unmoving, the numberless stars of the spangled heavens, the planetary bodies that revolve round our sun and round other suns, in fact, everything in the vast cosmos from the most minute to the inconceivably great arose from the combination of these gross powers in various modes.

The five lettered man-

tra (the panchakshara) held in itself the power to preside over and control all these emanations which it manifested in the five-fold forms of creation, preservation, destruction; concealment and dowering with beneficent grace (Srishti, sthithi, sambara, virochana and anugraha). In the process, the five letters blossomed into fifty-one sacred sounds. They created among themselves the two powers of attraction and repulsion, the forces of 'aye' and 'nay' leading to their ramification into ninety-six principles from which numberless forces were born. Half of these made for attraction and the other half for repulsion and they permeated the entire cosmos, all that was static and dynamic in it. The universe continues to be a non-stop dance of these primordial and eternal atoms. This is the 'great secret' which lies behind the popular saying: 'Save by Him naught moves in the world.'

It is these dual powers of attraction and repulsion that are responsible for the infinite dualities that appear and function all about us, namely, good and evil, appearance and disappearance, birth and death, day and night, the waxing and waning moon, the darkness before the emergence of the New Moon and the golden orb of the Full Moon, the eclipse of the Sun and of the Moon, cold and heat, thunder and lightning, shadow and sunshine, the breeze and the blizzard; rain and drought, land and water, the life giving oxygen and the death-dealing carbon-dioxide, hill and dale, the potable water and the saline, spring and volcano, the orchard and the desert, the moon and the sun, pingala and idagala, poorakam and rechakam, the male and the female, the amnesia and the poison, health and disease, fragrance and stink, joy

Seminar Of Tamil Studies

The Tamil Service of Radio Ceylon will broadcast a recorded interview with Rev. Father Dr Xavier Thaninayagam, Head of the Department of Indian Studies at the Malaya University, Kuala Lumpur, on Saturday the 19th March 1966 from 7-15 p. m. to 7-30 p. m. about the International Conference Seminar of Tamil Studies that will be held at Kuala Lumpur from 17th April to 23rd April 1966.

and sorrow, kindness and arrogance, laughter and tears, desire and aversion, youth and old age, wakefulness and sleep, physical sight and dream, noise and silence, righteousness and its opposite, knowledge and nescience.

We shall illustrate this truth that sound and light arose from a central basic power and that all else in the universe are emanations of their co-operation and conflict to be traced to the forces of attraction and repulsion.

We use flint stones to produce fire. One flint is held in the right hand and another in the left hand and the former is forcibly brought down from above to come into violent contact with the other raised from below to meet it. When they collide a sound is produced. That is naadam. When the process is repeated a number of times, a spark of light arises. That is the bindu. On the same analogy, when clouds collide in the sky first we have the sound of thunder and next the lightning is seen.

Let us think for a moment on electricity which is one of the fundamental cosmic agencies. When a carrier of positive electricity (the force of attraction) and one of negative electricity (the force of repulsion) are brought close together, we hear a cracking sound accompanied by a spark which we are able to see. If they are integrated into

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Sarva Jnanoththara - Agama

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

(Continued from last issue)

CHAPTER 6

SHIVA JNANAM - THE NOBLEST OF SADHANAS

atha anyam sampravakasyami hi upayam tatvato Guha |
sgrahyasya api sukshmasya sarvagasya tu nishkalam ||
yena vignayate samyak yam jnatva tu Shivo bhavet |

Now I will describe to you, Oh, Guba! about Shivajnanam the most profound of all secret doctrines—by obtaining which a spiritual aspirant can realise the most subtle, the formless, and the transcendental nature of Shiva and thereby become one with Shiva himself,

Notes & Comments

Anyam upayam refers to Shivajnanam which normally means God consciousness.

This chapter seems to be the most important of all chapters of this Agama. The principle of Ananya Bhavana which is peculiar to Shaiva Siddhanta philosophy is explained in this chapter. Ananya Bhavana refers to the attempts of the striving soul striving towards perfection to tune itself with the ever perfect Paratman. In one of our comments before, we said the persistent knower and experiencer of everything is the soul—the individual atman. It knows some objects through the senses, some through the mind and some it knows directly without the aid of either the senses or the mind. The first and second kinds of knowledge constitute worldly experience and in Shaiva Siddhanta these two kinds of knowledge are together called பாச ஞானம். Mere verbal knowledge, intellectual or inferential knowledge, finite objective knowledge, scientific knowledge all these are included in பாச ஞானம். The last kind of knowledge that dawns in the atman, when it is freed from bondage is called பசு ஞானம் at one stage, and சிவ ஞானம் at a more advanced matured stage of spiritual experience. There are moments in our lives when freed from all forms of fetters, some form of inexpressible joy dawns upon us lifting us to spiritual ecstasies. It is possible Shaiva Siddhanta preferred to give a separate name to this momentary experience mixed with uncertainty and anxiety, and it named this momentary experience பசுஞானம். Suddenly thrown into a state of nirmala turiya avastha, in the regions of pure consciousness, bewildered by its supreme newness and loneliness, and influenced by its immaturity பசுஞானி falls into spiritual trances. Shivajnanasiddhi eloquently explains the state of pasujnani in the following words. பசுஞான மாவது, இப்பிரபஞ்சங்களைப் பொருந்திய ஆன்மா இவையனைத்தும் தன் கீழ் அடங்கிய தென்றறிந்து, அவற்றினின்றும் நீங்கி மேம்பட்டபொழுது அப்பிரபஞ்சமாகிய பாச நீக்கத்தால் அநாதியே பாசத்திலிருந்து நீங்கியிருக்கின்ற சிவனை ஒப்பேனென்று ஒருவகைச் செருக்குக்காரணமாக, சந்தியில் மதிக்க வருவதோர் சிவசம் வாத ஞானமாம். Pasujnanam which has no permanency or steadiness about it, always carries with it a tinge of spiritual eccentricity. The atman when freed from bondage including the most pernicious anavam, becomes a true lover—a true knower—a being of infinite love and infinite knowledge. If the atman at this stage can realise his own essential nature of infinite love and infinite understanding, he is said to be an

(Continued on page 3)



தமிழ்நாட்டில் இன்று கலிங்கம்
கமந்தியவரே நான் நினைக்கவும்
கமந்தியவரே நான் நினைக்கவும்
தமிழ்நாட்டில் நான் நினைக்கவும்

Hindu Organ

FRIDAY, MARCH 18, 1966

OMNIBUS STAND ON WHICH SITE?

The divided responsibility between the C. T. B. and the Municipality has been reduced to a mockery in the premier provincial and ancient capital of Jaffna. City Fathers come and go and according to their whims and fancies the Bus stand gets shifted hither and thither. The space for a spectacular stand is available within the City and yet the Municipal Members have not been able to spot it and provide the North with a suitable Omnibus Central Stand capable of accommodating all buses that serve the northern routes. A local body that remains persistently indifferent to the most important need of the city has no justification to exist as an institution of Local Government. The City Fathers are returned to the Municipal Council periodically not to embark on disruptive pursuits to satisfy personal and political ends but to work for the welfare and progress of the city.

The Jaffna But Stand as is constituted at present is a sad reflection on all who are responsible for it. Thousands of passengers congregate at this make-shift site to take bus to reach their homes, offices, business centres or other places. In the narrow alley-like spaces that are flanked on either side by some building or temporary structure incoming and outgoing buses brush past each other dangerously evading passengers who have their eyes wearily set on destination boards. The entire scene is nothing but congestion on one side, confusion on the other and chaos every where. On the top of all this inconvenience passengers in the gruelling heat of the burning sun or in the muddy wetness of a monsoon shower pathetically wait patiently for their route buses and seek the often unheeded help of

others about when and from where their vehicles will start on the journeys. To the utter chagrin of the long waiting passenger, the bus for his route will be the only one that will not appear on the scene while every other route vehicle will keep moving on. And then there is the humiliation of the passenger having to remain in the queue whilst every other person jumps into the bus exhibiting a feat in elbowing. We venture to suggest that in these days of one-man-commissions, a similar investigation by a single man of authority into the business of bus traffic at the Jaffna Bus stand will be of very great use in evolving remedial measures.

Panchaksara

(Continued from page 1)

a medium into which minute fibres of wire which carry them are twisted together, as in the case of an electric bulb, we have the glow of a brilliant light. By controlling and pressing these forces into service, many mighty things are accomplished.

It is a well established truth that the Power which is behind all things of the world, the conscious and the unconscious, is a central Principle which mediates between the opposites and holds them in balance. It is common to the moving and the unmoving alike. Unseen outside, it constitutes the very core of every object and of every change. It is present in the inmost being of everything in an immeasurable degree. We too are living beings impregnated with that power. A realisation of this will open up a vista of revealing Truth. For verily, the microcosm is an expression of the macrocosm. The cosmic force expanded in the latter lies imprisoned in the former. The macrocosm is this universe; the microcosm is the body.

In the body too, there is a power like electricity that runs through its various parts in the twin aspects of attraction and repulsion in the forms of our breath, pulse, nerves and muscles, blood and brain. The forces of repulsion and disintegration should be brought under control by the affirmative power of the atman, the forces of attraction and integration should be enriched and strengthened. Reason should hold a central place and then one will behold the radiance of the soul. That vision is true spiritual

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 20-3-66 to 26-3-66

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

Some of your ventures may suffer a setback this week. Do not rely much on your friends. Scandal mongers may cause you some annoyance. Health upsets also shown.

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

Some of your personal problems will be solved. Financially a good week. New ventures will bring in good results. Friends will be very helpful. Gains through landed properties promised.

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

Professional success and fame promised. Work will be heavy. But you will be sufficiently compensated. Some of your personal problems will be solved. Ruin to enemies promised.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Expenses will soar. Father's relatives may cause you some annoyance. Sunday and Monday must be spent with care. Domestic upsets likely. Conditions in the office also will not be very satisfactory.

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

The first half of the week will cause you much troubles and inconveniences. Monday evening, Tuesday and Wednesday must be spent with care. Rest of the week will be very favourable. Financial gains promised.

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

The first half of the week will be favourable for new deals. Ruin to enemies and gains through agricultural pursuits promised. But spend the last two days with care. Some changes that will affect your personal comforts may be effected.

wisdom 'Self-knowledge alone is true knowledge' 'He who does not know the self can know nothing else'. To obtain this self-knowledge, one should approach a qualified teacher with becoming humility, be initiated by him into the moola mantra, mutter the panchasakshara in proper

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

Opposition will melt away. Financial gains and fame promised. Agricultural pursuits will be successful. But minor health upsets likely. Troubles in the office also shown.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Clashes with relatives likely. Domestic upsets and mental worries also shown. Beware of scandal mongers. Health also will be far from satisfactory.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Gains through landed properties promised. Success in agriculture also indicated. Younger brothers and sisters also will be very helpful. But minor clashes with friends likely.

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

You will find it difficult to have your own way in things. Work will be very heavy. You will have to face some unwanted criticism. Younger brothers and sisters will help you out of difficulties.

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

Some of your personal worries will disappear this week. Financially a good week. Old investments will bring in good results.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Health a problem. You will have no peace of mind. Expenses will soar. Some clashes with relatives shown. But friends will help you out of difficulties.

style and meditate on its import observing the means prescribed in the method of Yoga. That is the only way to obtain a soul sight of the Supreme Gracious Effulgence (Arutperum Jothi) that permeates everything and everywhere constituting an unbroken Plenum of the Spirit.

FREE LEGAL AID

The President of the Law Society, Mr. N. J. V. Cooray Proctor S. C., Mr. T. Sri Ramanathan, Vice-President, and Mr. R. Gunasekera met the members of the Jaffna Law Society in conference and discussed at length the working of the Free Legal Aid Scheme. Mr. T. Muttusamipillai, Bar at Law, who participated in the Conference said that he would be only too willing to offer his services in the Free Legal Aid Scheme provided it was made absolutely clear that the person who sought legal aid was not a cantankerous litigant and that the subject matter of litigation was one that required legal intervention. Mr. C. C. Somasegaram J. P. U. M., President of the Jaffna Branch explained the limitations under which the Branch worked and said that the scheme of free legal aid was affording much needed relief to the poor.

Mr. T. Sri Ramanathan in a survey of the scheme stated that in Matara and Kandy the aid was sought after most. Mr. N. T. Sivagnanam, Secretary of the Jaffna Branch proposed a vote of thanks to the guests.

ORDER ABSOLUTE IN THE FIRST INSTANCE

Testamentary Jurisdiction
No. 1824

In the matter of the Last Will and Testament of the late Johnpillai Edward of Karampan Kayts, Jaffna.
Deceased
Cecilia Grace Edward, widow of Johnpillai Edward of Karampan, Kayts.

Petitioner
This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 2nd day of March 1966 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit dated 21-2-66 and Petition of the petitioner and the affidavit of Notary and witnesses to the Last Will, dated 6-12-65 having been read.

It is ordered that the Last Will and Testament of the deceased dated 31st day of July 1948 attested by P. Rajaratnam Notary Public under No. 104 the original of which has been produced and is now deposited in this court and the same is hereby declared proved.

It is further declared that the said petitioner as the executrix named in the said Will is hereby declared entitled to have Probate of the same issued to her accordingly on filing her oath and tendering usual security.

This 2nd day of March 1966.
Sgd. N. M. J. Rajendram
District Judge, Jaffna.

Drawn by
Sgd. A. Kanagasabai
Proctor for Petitioner,
(119 18 & 25)

Sarva Jnanottara Agama

(Continued from page 1)

atmajnani. At this stage the atman is in the likeness or image of God fit for fellowship with God. Like a true lover and a true knower he does not harass God, the most central principle of all existence but he merely waits upon him who manifests himself within the soul itself. Just as the soul enshrined in the body rises from the body, God enshrined in the soul rises from the soul and manifests himself to the soul in thousand and odd ways. In describing this experience of God rising from the soul the real temple of God svetasvatara says 'atmatatvena tu brahmatatvam deepa upamena iha juktah prapasyet'—'like a luminous flood of light God manifests to the freed soul which is devoid of all aberrations, and which is composed in love and understanding'. Shivagnanasiddhi echoes the same experience in the following stanza. 'அடிஞானம் ஆன்மாவிற்கு நேன்றும் தோன்ற, தூரியனஞ் சிவன் தோன்றும், தானும் தோன்றும் தொல்லுலக மெல்லாம் தன்னுள்ளே கலந்து தோன்றும்.'

SLOKA 2

SHIVAGNANAM IS SARVATOMUKHAM

guruparampasaya yat tam adriehdam sarvavadibhibh |
Bhavabandha vimokshartham paramam sarvatomukham ||

This supreme knowledge by which release is obtained from samsara is called சர்வதோமுகம். It is not obtained by the study of books but it is transmitted from one source to another by குருபரம்பரை உபதேசம்.

Notes & Comments

Sarva vadibhibh—This refers to the different schools of philosophy which never agree with each other. God realisation has little to do with book-learning. It is true that according to all Hindu schools of philosophy liberation is brought about by ஞானம். But ஞானம் is not mere verbal knowledge of scriptures. It is steady and constant remembrance of God and it is identical with ever flowing love towards God 'ஞானம், ஈசன்பால் அன்பே என்றார் ஞானமுண்டார்'—பெரியபுராணம்—திருஞானசம்பந்த முர்த்தி சுவாமிகல் புராணம்.

Sarvatomukham: The infinite love and infinite knowledge inherent in the freed soul spread out in all conceivable directions, for everywhere it is God and God only that the freed soul experiences. 'Sarvam khalu itam brahma' is the vedic mantra that explains this Experience.

Guruparamparai:—The agamas as well as the Vedas are all Guruparamparai works. It is only the spirit behind these works that counts. It is the lakshya artha, and not the vachya artha of these works that is of significance. When commentaries are written on these works, they are good to adorn the libraries of the world. They are also good to demonstrate the spiritual vitality of the ancient Hindus to the rest of the world. And in fact, they have enhanced the estimate of the Hindus, ancient and modern, in the eyes of the world. But the unanswered questions are:—Are the Guruparamparais continuing to function? Do spiritual initiations take place in Hindu India? Is the Veda-agamic spirit passed on from one source to another in utmost secrecy, a spiritual situation conducive to spiritual transmission. Do we modern Hindus, still believe in the twin Hindu theistic doctrines of Gurn and Grace. If we do, we are still theistic Hindus and there is hope for us to preserve our type. It is only through Guruparamparais upadesa we get the highest satisfactions for our religious emotions. We become self purified. We learn self-surrender. We learn to commune with God in love and in spirit. Above all, we learn to realise the meanings of certain ideas and feelings which are only peculiar to our Tamil language—words such as அடிஞானம், சிவஞானம் and திருவருள் ஞானம். Shivagnanam appears to be the highest type of spiritual wisdom that flowers from within the soul in its most perfected state.

SLOKA 3

SHIVA IS ALSO SARVATOMUKHAH

yoh asau sarvagato deva sarvatma sarvatomukhah |
sarvatatvamayah acintyah sarvasya upari samsthitah ||

Shiva although transcendental, is intensely luminous and immanent. He is antaryanic and he penetrates and pervades all tatvas and all beings. He is formless, beyond the mind, and beyond all names and forms.

Notes & Comments

Sarvagatah:—This refers to Shiva as antaryanic.

Upari samsthitah:—After encompassing the entire universe Shiva sits at the top.

Just as infinite love and knowledge are the fundamental characteristics of the freed soul, bliss (ananda) and Karuna (compassion) are the divine attributes of the attributeless Shiva. The food for freed soul is the limitless compassion of God, and the food for God is the infinite love or infinite knowledge of the freed soul. The greatest wed-lock we can imagine in our religious minds, is the ananya wedlock between the perfected soul and the ever perfect God.

SLOKAS 4 & 5

SOHAM BHAVANA

Sarva tatva vyatitah cha vang mano nama varjitah |
Soham eva upasita nirvikalpena cetasa ||

With the mind subdued and calmed down to the nirvikalpa state the sadhaka in whom Shiva-jnanam has dawned enters into communion with Shiva-absorbed in 'Soham—the mantra of mantras.

Notes & Comments

Vang mano nama varjitah:—God is beyond the reach of Pasujanam, and pasujanam, when the last traces of these different types of jnanam have died off, the nirvikalpa state of pure consciousness without thought, is attained and shivajnanam dawns. Shivajnanam is limitlessly overflowing in its nature and is not confined to one direction only. It is the only jnanam that can sense, feel and experience the twin transcendental and immanent aspects of Shiva at one and the same breath. The spiritually matured sadhaka has only one way of maintaining himself in balance in this mysterious experience. Like Marnickavasaga Swamikal who says 'ஐந்தெழுத்தின் புனை பிடித்துக் கிடக்கின்றேனை' the sadhaka clings on to 'Soham' to bring his communion with God to perfection.

In no moment of its long long history, the soul knows to live by itself. Always it requires company. It leans on support. When in bondage its relationship with its support is strained and full of tension, when released from bondage, its relationship with God is inseparable, smooth and full of balance. In this strange ananya experience that takes place in the freed state, the soul completely forgets the otherness of God and feels that he himself is God. 'Soham, 'Shivokam' are mere mantric expressions of this wondrous feeling of oneness of the soul merged in inseparable union with God.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1800

In the matter of the intestate
estate of the late Sinna-
thamby Kanagasabapathy
of Arupalai

Deceased
Sivapackiam widow of Sinna-
thamby Kanagasabapathy,
opposite Kaddaippirailane,
Jaffna. Point Pedro Road,
Kopay South, Kopay
Va. Petitioner

1 Sivasanmugarajah

son of Sinnathamby
Kanagasabapathy
Minor 2 Thangarajah son of
Sinnathamby Kana-
gasabapathy
3 Visagaperumal son of
Sinnathamby Kana-
gasabapathy

Respondents

This matter coming on for
disposal before N. M. J. Ra-
jendram Esquire, District
Judge, Jaffna on the 7th day
of January 1966, in the pre-
sence of Mr. W. Muttukuma-
raswamy, Proctor, on the part
of the petitioner, and the
petition and affidavit of the
petitioner having been read
and filed of record:—

It is ordered that the 1st
Respondent abovenamed be

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1819

In the matter of the intestate
Estate and Effects of Ku-
landaivelu Konanayagam of
Valvettiturai

Deceased
Senthira Gandiammah widow
of Konanayagam of Val-
vettiturai

Va. Petitioner

1 Konanayagam Chelvanaya-
gam
2 Selladurai Mailvaganam and
wife
3 Vapushpadevi
4 Konanayagam Kulandaivelu
5 Pushpadevi daughter of
Konanayagam
6 Sri Raja Rajeswaram son of
Konanayagam
7 Minolidevi daughter of
Konanayagam
8 Konanayagam Saravana-
mattu all of Valvettiturai
Respondents

This matter coming on for
disposal before N. M. J. Ra-
jendram Esquire District
Judge of Jaffna, on the 24th
day of February 1966 in the
presence of Messrs Rajarat-
nam & Durairajah Proctors on
the part of the Petitioner and
the Petition and affidavit of
the Petitioner having been
read: it is ordered that the
Petitioner abovenamed be and
she is hereby declared entitled
as the widow of the deceased
abovenamed to have letters of
Administration to the estate
of the deceased. And that
the 1st Respondent be and he
is hereby declared Guardian-
ad-litem over the minors 6th
and 7th Respondents, unless
any other persons interested
shall on or before the 29th
day of April 1966 show suffi-
cient cause to the satisfaction
of this Court to the contrary.
It is further ordered that
the Petitioner do produce the
minors the 6th to 7th Re-
spondents in Court on 29th
day of April 1966.

This 24th day of February
1966.

Sgd. N. M. J. Rajendram
District Judge

Drawn by
Sgd. Rajaratnam & Durairajah
Proctors for Petitioner
(318 18 & 25)

appointed guardian-ad-litem
over the 2nd and 3rd minor
Respondents to represent
them in these proceedings and
that the petitioner as widow
of the deceased be declared
entitled to have Letters of
Administration to the estate
of the deceased abovenamed
and that the same be granted
to her accordingly and that
she be appointed administra-
trix over the said estate, un-
less the Respondents above-
named or any other person
interested in the above estate
shall show sufficient cause to
the satisfaction of this Court
to the contrary on or before
the 14th day of March 1966.

And it is further ordered
that the Respondents above-
named shall appear before this
Court at 10 a.m. on the above-
said date,

Jaffna, this 7th day of
January 1966.

Sgd. N. M. J. Rajendram,
District Judge,

(315 11 & 18)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1804In the matter of the Last Will
and Testament of the late
Ponniiah Nadarajah of
No. 11/4, Nallur, Jaffna.

Deceased

Sivakolunthu widow of Pon-
niiah Nadarajah of No. 11/4,
Nallur North, Jaffna

Petitioner

- 1 Nadarajah Nalla-
thamby
- 2 Puvaneswary daugh-
ter of Nadarajah both
of Nallur Jaffna
- 3 Nadarajah Sundara-
lingam of Chandra-
sekarapillaiyar Kovi-
lady, Jaffna
- 4 K. Balasubramaniam
and wife
- 5 Sivapackiam both of
Kondavil East
- Minor 6 Kanagambigai daugh-
ter of Nadarajah
- 7 Nadarajah Jayaveera-
singham of Nallur,
Jaffna, minors appear-
ing by their Guardian-
ad-litem the 1st res-
pondent

Respondents

This matter coming on for
disposal before N. M. J. Raj-
endram Esquire District
Judge Jaffna on the 31st day
of January 1966 in the pre-
sence of Mr. A. Thanabala-
singham Proctor on the part
of the Petitioner and the
affidavit of the Petitioner
dated 31st day of January
1966 and affidavit of the
Notary who attested the said
will and of the witnesses to
the said will dated the 15th
day of January 1966 and of
the petition of the petitioner
dated 31st day of January
1966 having been read

It is ordered that the 1st
respondent abovenamed be
appointed Guardian-ad-litem
over the minors the 6th and
7th respondents for the pur-
pose of these proceedings.

It is ordered that the joint
Last Will and testament dated
20-10-61 attested by K. Thu-
rasingham, Notary Public
under No. 11719 and deposited
in this Court be and the
same is hereby declared
proved.

It is further ordered that
the Petitioner is the executrix
mentioned in the said Last
will and she is hereby declared
entitled to have Probate of
the said Joint Last Will of
the abovenamed deceased as
sole legatee and as Executrix
named in the said last will
and probate be issued to her
accordingly, unless the res-
pondents abovenamed or any
other person or persons shall
on or before 18th day of
March 1966 at 10 'O' Clock
show sufficient cause to
the satisfaction of this Court
to the contrary.

It is further ordered that
the said minors be produced
in court on the said date.

Sgd. N. M. J. Rajendram
District JudgeDrawn by
Sgd. A. Thanabalasingham
Proctor for Petitioner

(315 12 & 18)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1748In the matter of the intestate
estate of the late Elaiya-
thamby Velantham of Kal-
viyankadu, Kopay South,
Kopay

Deceased

Kamalathevi widow of Elaiya-
thamby Velantham of
Kalviyankadu, Kopay South
Jaffna

Vs. Petitioner

- Minor 1 Loganathan son of
Elaiyathamby Vela-
utham
- 2 Sarojathevi daughter
of Elaiyathamby
Velantham
- 3 Jeyaranjan son of
Elaiyathamby Vela-
utham, all of Kalviyan-
kadu, Kopay South,
Kopay
- 4 Elaiyathamby Subra-
maniam of Pulavar
Lane, Kalviyankadu,
Kopay South, Jaffna

Respondents.

The 1st, 2nd and 3rd Res-
pondents are minors ap-
pearing by their guardian-
ad-litem the 4th Respondent
This matter coming on for
disposal before N. M. J. Rajen-
dram Esquire District Judge
Jaffna on the 5th day of
November 1965 in the pre-
sence of Mr. W. Muttukuma-
raswamy, Proctor on the part
of the Petitioner, and the
Petition and affidavit of the
petitioner having been read
and filed of record:-

It is ordered that the 4th
Respondent abovenamed be
appointed guardian-ad-litem
over the 1st to 3rd minor
Respondents abovenamed to
represent them in this action
(b) that the Petitioner as
widow of the deceased be de-
clared entitled to have Let-
ters of Administration issued
to her in respect of the estate
of the deceased abovenamed
and that she be appointed
administratrix thereof accord-
ingly, unless the Respondents
abovenamed or any other
person interested in the estate
shall show on or before the
12th day of January 1966
sufficient cause to the satisfac-
tion of this Court to the con-
trary.

It is further ordered that
the Petitioner shall produce
before this court on the afore-
said date the 1st to 3rd minor
Respondents and that the 4th
respondent shall appear before

FOR ALL YOUR

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REQUIREMENTS

PLEASE CONTACT:

F. Jeewajee & Bros.,

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COLOMBO 12.

Telephone: 78861.

Telegram: "FABAND"

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDROTestamentary Jurisdiction
No. 852/TestyIn the matter of the intestate
Estate of the late Sarojini-
devi wife of Nadarajah
Ruthirasingham of Alvai
West

Deceased

Mailvaganam Kathirgama-
thamby of Alvai West

Vs. Petitioner

- 1 Rasammah wife of Kathir-
gamathamby
- 2 Kathirgamathamby Pari-
palana
- 3 Kathirgamathamby Jaya-
palan
- 4 Kathirgamathamby Mail-
vaganam
- 5 Nadarajah Ruthirasingham
all of Alvai West

Respondents.

This action coming on for
disposal before M. M. Abdul
Cader, Esquire, District Judge
Point Pedro on the 17th day
of December, 1965 in the pre-
sence of Mr. P. Sunderalingam,
Proctor on the part of the
Petitioner and the petition
and affidavit dated the 15th
and 13th day of December,
1965 respectively having been
read:-

It is ordered that the Peti-
tioner be declared entitled to
take out Letters of Adminis-
tration to the Estate of the
late Sarojinidevi wife of
Ruthirasingham the deceased
and that Letters of Adminis-
tration be issued to him ac-
cordingly unless the respon-
dents shall appear before this
Court on or before the 1st
day of March, 1966 and show
sufficient cause to the satis-
faction of this Court to the
contrary.

This 10th day of February
1966Sgd. M. M. Abdul Cader
District Judge.

Drawn by
Sgd. P. Sunderalingam
Proctor for Petitioner
1-3-1966. Extended and re-
issued for 29-3-66
Sgd. M. M. Abdul Cader
District Judge
311 11 & 18

this Court on the aforesaid
date.Jaffna, This 5th day of Nov-
ember 1965Sgd. N. M. J. Rajendram,
District Judge
Jaffna12-1-66. Time to show cause
is extended till 14-3-66Sgd. N. M. J. Rajendram,
District Judge, Jaffna.

314 11 & 18

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1708.In the matter of the intestate
estate of the late Kanaga-
ratnam Panchadcharam of
Neervely, (Superintendent,
Packing Plant, Kankesan
Cement Works)

Deceased

Saraswathy widow of Kanaga-
ratnam Panchadcharam of
"Akilesar Valavu", Neer-
vely North, Neervely

Vs. Petitioner

- 1 Sivayogi son of Panchad-
charam
- 2 Jayadevi daughter of
Panchadcharam
- 3 Gangadevi daughter of
Panchadcharam
- 4 Sathiyadevi daughter of
Panchadcharam
- 5 Rajayogi son of Pan-
chadcharam
- 6 Sasithevi daughter of
Panchadcharam
- 7 Rathithovi daughter of
Panchadcharam
- 8 Thambu Namasivayam
Panchadcharam, all of
'Akilesar Valavu' Neer-
vely North, Neervely

Respondents

The 1st to 7th Respon-
dents are minors appe-
ring by their guardian-ad-
litem the 8th Respondent

This matter coming on for
disposal before N. M. J. Rajen-
dram, Esquire, District Judge,
Jaffna on the 6th day of
August 1965 in the presence
of Mr. W. Muttukumaraswamy
Proctor on the part of the
Petitioner and the petition
and affidavit of the petitioner
having been read, and filed
of record:-

It is ordered that (a) the
8th Respondent abovenamed
be appointed guardian ad-
litem over the 1st to 7th minor
Respondents to represent
them in the above case, and
(b) that the Petitioner as

NOTICE

This is to inform that
one Share Certificate issued
in favour of J. C. Joseph.
of "Violet Cottage", Kon-
david bearing share
Nos 124 to 128 is report-
ed lost.

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

S. PADMANATHAN

Secretary,

Jaffna Co-operative
Stores Ltd.

420, Hospital Road, Jaffna

308 4, 11 & 18

widow, of the deceased, be
appointed Administratrix and
that Letters of Administration
be granted to her accordingly
unless the respondents above-
named or any other person
interested in the estate shall
show on or before the 29th
day of October 1965 sufficient
cause to the satisfaction of
this Court to the contrary.

And it is further ordered
that the Petitioner shall pro-
duce before this Court on the
aforesaid date the 1st to 7th
minor Respondents.

Jaffna, this 6th day of
August 1965,Sgd. N. M. J. Rajendram
District Judge29-10-65
Time to show cause extend-
ed 27-1-66.Sgd. N. M. J. Rajendram
District JudgeJaffna, 21-1-66.
Time to show cause extend-
ed to 25th March 1966.Sgd. N. M. J. Rajendram
District Judge,
(312 11 & 18)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.

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, J. P.

Shroff.

செங்கப்பள்ளி அருகே ஜெனா மலிவாக, எல்லா வகை
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