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NO. 4

Sarva Jnanoththara - Agama

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

(Continued from last issue)

CHAPTER 6

(Continued from last issue)

It is possible only for a well-tutored and experienced atmagani to lift himself smoothly direct from the Sakala avastha to Suddha avastha without a fall into the darkness described above. It is only that Atmajnani who can come to his own proper form as an unconditioned being in nirvikalpa state of unspeakable repose. In this state the Atmajnani stands by himself like a steady flame in the likeness of God, unaffected by சகலம் and undisturbed by கேவலம். Repeatedly have our Shaiva saints and religious masters warned us about these twin dangers of சகலம் and கேவலம் that are always waiting upon us to keep us away from God,

இரப்பகல் அற்ற இடத்தே இருந்து
ஆனந்தக் தேறல் பருகு—திருமுலர்.

இரவு பகலில்லா இன்ப வெளியூடே
விரவி விரவி நின்றுந் தீபற—திருவுத்தியார்

மறவி சிந்தனை மாற்றி வாழ வல்லார்க்கு
பிறவி யறுக்கும் பிரானார்—திருஞானசம்பந்த
சுவாமிகள் தேவாரம்

In the above quotations. இரவு பகல், மறவி சிந்தனை, are all references to the Kevala and sakala avastha states of the individual atman,

The Unique Beauty of Shaiva Siddhanta

Shaiva Siddhanta is a philosophy of Experience (anubhuti) and as such the individual soul the experiencer occupied a unique place in this system. Nobody can separate him from Pati or pasam. His nature is always studied in conjunction with them. He is like a child in the womb of pasam (மாயா) manifested and brought to life by the interaction of பதி on பாசம். Like a child who forges a link between the father and mother, the atman forms a permanent link between pati and pasam. At one stage of his religious experience this atman finds that he rises out of the womb of maya and lives altogether separated from her. At another stage of his experience he finds that God rises out of him and he seeks to dwell in him in inseparable union. Therefore in bondage he prefers to call himself a child of God and Maya—சகலம். In mukti he calls himself a child of God for in this state he lives in inseparable union with him.

One school of thought in its anxiety to deny God tried to isolate the atman from pasam and concluded that the atman simply did not exist and it came out with its famous 'Anatma' doctrine, another school of thought in its anxiety to deny matter tried to isolate the atman from God and came out with the doctrine of Ekanmavada. Shaiva Siddhanta a philosophy of affirmations based on the shortest of Tamil sutras 'சூருவதம் உண்மை', believes in a divine and Godly life here in this body upon this God's earth.

SLOKAS 25 & 26

ATMA LABHAM

Atmanam paramo bhutva yo vijanati tatvatah |
Samvoysto tu ayatnena sarvavastham gato api san ||

(Continued on page 2)

Ethics And Puranas Their Age

SOURI RAYAN

Of ancient Indian writers Sri Veda Vyasa was the most prolific by being the author of the Mahatarata and the eighteen puranas; in addition to the compiling of the Vedas he is credited with the composition of the Brahma Sutras which is said to be the essence of the Vedas and Upanishads which form the prasthanatrend of Vedanta along with the Bagavad Gita that forms the 18th chapter of the Mahabaratha. It is a feat that has no parallel. Vyasa is worshipped as an avatara of Srimat Narayana, the original expounder of Vedanta. Vyasa lived during the time of the Mahabaratha war before the beginning of Kaliyuga in 3102 B. C.; undoubtedly he was a rare Vedantin worthy of veneration. His grand work Mahabarata is a master epic giving us the full view of the purushatas, dharma, artha kama and moksha to which every human being is entitled. Its content is so vast that they say "what is not in the mahabaratha, is not in the world. It is wisdom in full bloom. The puranas are similarly vast and of them the Skanda with its lakh of slokas is said to equal the mahabaratha in size and content. This deals with the fights between the devas and the asuras, while the epic mahabaratha deals with the wars between the Pandavas and the Kauravas. In both, Truth endures and Justice triumphs, a lesson so necessary to us in modern times. A well known writer has culled the following particulars from the puranas and Itihasas. "Kaliyuga is said to have begun at midnight 17/18th of February 3102 B. C. when Sri Krishna is said to have shaken off His mortal coil before going to Vaikunta and Yudhishtra ruled for 25 years afterwards. After installing his grandson on the throne Yuthishtra started in his

(Continued on page 2)

THE CORE OF INDIAN CULTURE

RISHABHCHAND

(Continued from last issue)

"This shining, immortal Person who is this Truth, and with reference to oneself, this shining, immortal Person who exists as a human being—He is just this soul, this Immortal, this Brahman, this All,"

—Brihadanyaka Upar. 11 & 12.

An aspiration for this theo-centric spirituality which leads to a perfect union in soul and nature with the Supreme Purusha, is, then, the core of Indian culture; its central inspiration, its chief message and contribution to humanity.

It is to develop this dynamic spirituality to fulfil and manifest it in terms of material life; it is, as the Vedic Rishi asserts, "to create a divine race on earth" that India lives, and Indian culture rises again in such a wonderful splendour of resurgence.

It rises not only for God in Himself, but for God in all mankind, for God in the whole world. And whatever the material circumstances and political condition in which India finds herself now or hereafter, she can never forego this fundamental polarity of her central being. A denial of God would be, for her, a disastrous denial of her own soul.

"Indian culture recognises the spirit as the truth of our being and our life as a growth and evolution, of the spirit. It does the eternal, the Infinite the Supreme, the All: it sees this as the secret highest Self of all, this is what it calls God, the Permanent, the Real, and it sees man as a soul and power of this being of God in Nature. The progressive growth of the finite consciousness of man towards the Self, towards God, towards the Universal, the Eternal,

the Infinite, in a word, his growth into spiritual consciousness by the development of his ordinary ignorant natural being into an illumined divine nature, this is, for Indian thinking, the significance of life and the aim of human existence. To this deeper and more spiritual idea of Nature and of existence a great deal of what is strongest and most potential of fruitful consequences in recent European thinking already turns with a growing impetus. This turn may be a relapse to "barbarism" or it may be the high natural outcome of her own increasing and ripened culture. That is a question for Europe to decide. But always to India this ideal inspiration or rather this spiritual vision of Self, God, Spirit, this nearness to a cosmic consciousness, a cosmic sense and feeling, a cosmic idea, will, love, delight into which we can release the limited, ignorant, suffering ego, this drive towards the transcendental, eternal and infinite, and the moulding of man into a conscious soul and power of that greater existence have been the engrossing motive of her philosophy, the sustaining force of her religion, the fundamental idea of her civilisation and culture."

As a consequence of this polarity to a theo-centric existence, Indian culture, viewed in the right perspective, appears instinct with an unquenchable aspiration for a harmony between the inner and the outer being of man. This aspiration has necessitated a casting of the whole of life, individual and collective into the spiritual mould, so that the normal division between Spirit and Matter may be healed, and man may express the creative unity of the universal existence in his active

(Continued on page 2)



தமிழக அரசின்
சமூக சேவையகம்
தமிழக அரசின்
சமூக சேவையகம்
தமிழக அரசின்
சமூக சேவையகம்

Hindu Organ

FRIDAY, APRIL 29, 1966

PRACTISING WHAT IS PROFESSED

The placing of too much emphasis on conferences as a method for achieving progress has become a modern trend. Hardly a day passes without some major all-India meeting taking place in the provincial cities or in the metropolis. There are also the convivial gatherings of those who participate in sports. But these cordial greetings among the various sectors, religious, political and social have not advantageously affected the incidence of crime.

When religious leaders meet one another they freely admit that the basic purpose of every faith is to enable the attainment of Bliss by all and that love, tolerance and justice are factors common to all. Notwithstanding these noble expressions of axiomatic truths, man does not seem to have put one step forward on the road to religious progress. What then are the reasons for this state of affairs?

It is common knowledge that drink has become a national evil in this country and that every crime is traced to the influence of alcohol. As for the wave of crime that is sweeping the country as a plague, the reports of homicides, suicides, elopements and other heinous offences will speak for themselves. Shall we not strike at the root cause of all crimes, 'drink' and make a sincere effort in the direction of preservation of life for the attainment of Bliss—the goal of life?

The time has come for spade work to be taken up if not done. Religious leaders, social guides and welfare workers must go to the masses and make the latter feel that 'Crime' must be stopped and for that the evil habit of drink must be given up. This campaign must be in the form of a religious

crusade where all religious leaders must, as Mahatma Gandhi did in his life-time or Vinoba Bhave is doing at present, move with the masses, live amongst them and persuade them with sweet reasonableness to prohibit the manufacture of alcoholic drinks. The Conferences that had passed pious resolutions of solidarity, unity and amity will remain empty efforts unless some practical step is taken in the direction of ameliorating the living conditions of man so that he may be able to train himself for the attainment of Bliss.

THE CORE OF ...

(Continued from page 1)

being and work-a-day life. Harmony, integration, synthesis, equilibrium are the watch words of Indian culture.

It is true that there have been periods, more or less long, in the days of decline or arrest of progress, when the unilateral drive towards the ineffable, indeterminable Spirit resulted in a neglect and disdain of Matter and even a denial of its reality; but the underlying hunger for harmony never ceased, and, after every exclusive inclination and treacherous negation, it has always emerged all the more powerful, seeking for a perfect satisfaction.

The Immutible and the Unmanifest, it is well to remember, represent, not the Highest, but only two of his aspects, and cannot, therefore, be equated with Him. He is more than even the sum-total of all His aspects and poises. He is at once the Immutible and the mutable, the Unmanifest and the manifest, the One and the Many; and yet He exceeds all these statuses. He is the eternal fusion and union of all contraries, the inviolable, indescribable harmony. This harmony was sought to be established in the life of man, individual and collective, in ancient India.

Not only those who embarked upon the spiritual adventure and staked their all to attain the Eternal, but even the householders, the commonalty, were expected to attune the outer to the inner, and reproduce in their lives something of the divine harmony.

"The householder should be devoted to the Brahman and a seeker of the knowledge of the Brahman; whatever actions he

Ethics and Puranas Their Age

(Continued from page 1)

great journey in 3077 B. C. Yuthistra era began on this day. Thus Vyasa having lived during the mahabaratha war before Kaliyuga began the epic mahabaratha must have been composed over 5000 year ago. Similarly the deva asura war was said to have been fought about 15000 years ago i.e. about 10000 years before Kali began and the marriage of Parvathi to Siva was probably in 14400 before Christ when Agastya the first Vedic Rishi crossed the Vindhyas into the Deccan and came to Tamil Nad where he studied Tamil and composed a Tamil grammar etc. Time seems to be fleeting fast making us confused at times.

performs, he must offer to the Brahman."

If we compare this injunction with that of the Gita: "Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, offer all that to Me," we cannot help being struck by the close resemblance between the ideal held before the yogi and that held before the householder.

We are struck also by the lofty spiritual idealism to which the general life of the nation has been keyed. This is a unique feature of Indian culture. Its one overmastering note has been the discovery and realisation of the Supreme Being, the omnipresent Parusha.

There have been, no doubt, many other notes, many noble and magnificent strains, but this one has been paramount, unceasing. Manners and customs, rites and rituals, codes and systems, all have been devised and developed to foster this central note, and express it in terms of the socio-religious life.

The Vedas voiced the soul of India and laid the foundation of her culture, and are, therefore, rightly regarded as the sovereign authority in spiritual matters. What they realised and declared has been the guiding star of Indian culture.

The Vedic culture is, in fact, anterior to what we know as the Vedic period. As Winternitz puts it: "Centuries must have elapsed between the composition of earliest hymns and the Samhita of the Rig Veda."

(Bhavan's Journal)

(To be continued)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 1-5-66 TO 7-5-66

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

You may have to suffer some severe set backs in your affairs today. Health too will be unsatisfactory. Work will be heavier than usual. Friends will help you out of difficulties. Spend Friday and Saturday with care.

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

Professional success promised. New ventures will have to be handled with care. Domestic conditions will be far from satisfactory. Old investments will bring in good results.

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

Work will be heavy but you will be sufficiently compensated. Gains through landed properties promised. Elder brothers and sisters will be very helpful. Domestic harmony will prevail.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

You will have no mental peace. Minor health upsets and troubles through relatives likely. Father's health will suffer. Friends will help you out of difficulties.

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

Financially a fairly good week. New ventures will have to be handled with care. Father's relatives may cause you some annoyance. Troubles in the office shown.

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

Health will be far from satisfactory. New ventures will be delayed but successful. Some changes in routine likely. There will be no mental peace.

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

Domestic upsets likely. Health too will be unsatisfactory; troubles through secret enemies shown. Financially a good week. Professional success promised.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Opposition will melt away. Gains through landed properties promised. But health will suffer. Minor domestic upsets also shown. Friends will help you out of difficulties.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1, [Thanu Rasi]*

There will be no mental peace. New ventures will have to be handled with care if you want to succeed. Clashes with relatives shown. But triumph over competitors promised.

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

You will find it difficult to have your ways in things. Clashes with relatives shown. Vehicles will cause you much expenditure and troubles. Spend the first day of the week with care.

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

The first half of the week will be unsettled. New ventures will be delayed but successful. Younger brothers and sisters will be very helpful. Spend Sunday evening Monday and Tuesday with care.

PISCES *Pooraddati 4, Uttiraddati, Revati, [Meena, Rasi]*

Clashes with relatives likely. Eye troubles shown. Expenses will soar. There will be no mental peace. Spend Tuesday evening Wednesday and Thursday with care.

NOTICE

IN THE DISTRICT COURT OF JAFFNA No. P / 938

Chellar Ponnambalam of Kockuvil West Vs Plaintiff
1 Sellam widow of Nagamuttu Kandish
2 Sinnacuddy Kanagasabai
3 Chellar Ratnasabapathy all of Kockuvil West Defendants

It is hereby notified that action No. P/938 has been instituted in the District

Court of Jaffna under the partition act No 16 of 1951 for the partition/sale of the land / lands called "Manchamaruthikkadu" in extent 5 Lms V. C. and situated at Kockuvil West.

The defendants in the aforesaid action are summoned to appear in Court on the 8th day of February 1966 at 10 O'clock of the forenoon.

By order of Court, Sgd. N. Sabramaniam Secretary/Chief Clerk This 15th day of November 1966

(20 29.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1827

In the matter of the Last Will and Testament of the late Paramanather Veerasingam of Colombogam Jaffna

Deceased

Manikavally widow of Veerasingam of Colombogam Jaffna

Vs. Petitioner

Minor 1 Veerasingam Pas-karan

.. 2 Balasundari daughter of Veerasingam

.. 3 Veerasingam Jegatheswaran

.. 4 Veerasingam Ravishankar

.. 5 Vatsala daughter of Veerasingam all of Colombogam and

6 Paramanather Sangarappillai of Eastern Bank Colombo

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge, Jaffna on the 8th day of March 1966 in the presence of Mr. A. Subramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 7th day of March 1966 having been read:-

It is ordered that the 6th Respondent abovenamed be and he is hereby appointed as the Guardian-Ad-Litem over the minors the 1st to 5th respondents abovenamed, to watch their interest in this administration proceedings.

It is further ordered that the Last Will and Testament bearing No. 2294 dated 26th December 1956 and attested by S. Kanagasabai Notary Public the original of which has been produced and deposited in this court be and the same is hereby declared proved and the said petitioner who was named executrix in the said Last Will be declared entitled to have probate of the same issued to her accordingly unless the Res-

'ORDER NISI'

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1829

In the matter of the intestate estate of the late Sinnamah widow of Sinnathamby Kandiah of Karaitivu East, Karaitivu

Deceased

S. Kandiah Kumaraswamy of Karaitivu East

Vs. Petitioner

1 S. Kandiah Velupillai
2 S. Kandiah Nadarajah all of Karaitivu East

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge of Jaffna on the 12th day of March 1966 in the presence of Mr. K. Kanagasabai Proctor on the part of the petitioner and the affidavit of the Petitioner dated 19th day of March 1966 having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the son of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and that same be issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 13th day of May 1966 show sufficient cause to the satisfaction of this Court to the contrary.

This 12th day of March 1966

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

Drawn by Sgd. A. Kanagasabai Proctor for Petitioner. (17 29 & 6)

pondents or any other person or persons interested shall on or before the 13th day of May 1966 show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the petitioner do produce the minors in court on the same date.

This 8th day of March 1966.

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

(19 29 & 6)

Sarva Jnanottara Agama

(Continued from page 1)

Atmalabhat parolabhat kvacit anyah na vidyate |
tada atmanam upaseeta yo ayam atma parah tu sah ||

An atmajnani of very high attainment can under all circumstances live in perfect detachment. Even if he lives in association with the mundane things of the world he is an atmajnani unaffected by them.

There is no greater attainment than atmalabham. Therefore worship the atman both in its apara and para aspects.

Notes & Comments

Atma labham:—If an atman in his waking state is able to dwell in the highest state of pure consciousness he is said to be a perfected atman who has gained his own self. All our Samayacharyas are said to have dwelt in this most high state of bliss called 'சாக்கிராதீதம்'. In this state of bliss the atman is not affected by Karmendreyas, jnanendriyas and antha Karanas. It is not in the least touched by the vast sea of unconsciousness called கெவலம். It is not disturbed by Bhavas, Bhavanas and egoistic efforts. Completely identifying itself with God, it walks on earth commanding only one vision—the vision of God. The vision impels him only to one act—the noble act of worship. Even after complete identification with God, Shivajnaana Bodham says that the act of worship goes on. "தானே தானுச் செய்தம். மானே தொழுக்கவலி" —சிவஞானபோதம். Umapati Shivachariar in describing this blissful state of Atmalabham says in his work 'Shivaprakasam' thus:—

'தற்பரமாகி கிற்றல் சாக்கிராதீதம்தானே'

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1828

In the matter of the Last Will and Testament of the late Gunanayakam Selvaratnam Rajaratnam of Urumpiray late of Chundikuly

Deceased

Jayamany widow of Rajaratnam of Chundikuly

Petitioner

1 Rajaratnam Selvaratnam of Chundikuly presently of Ceylon University Peradeniya

2 Rajaratnam Yoganratnam of Chundikuly

3 Rajaratnam Thurai-ratnam of Chundikuly

4 Rajaratnam Arasaratnam of Chundikuly

5 Padmarany daughter of Rajaratnam of Chundikuly

Minors 6 Satharany daughter of Rajaratnam of Chundikuly

7 Rajaratnam Balaratnam of Chundikuly

8 Rajaratnam Jayaratnam of Chundikuly and

9 Satharany daughter of Rajaratnam of

Chundikuly Respondents.

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge Jaffna on the 8th day of March 1966 in the presence of Mr. A. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated 7th day of March 1966 and the affidavit of the attesting Notary and the witnesses dated 7th day of March 1966 having been read:

It is ordered that the 2nd respondent abovenamed be and he is hereby appointed as the Guardian-ad-Litem over the minors the 6th to 9th respondents abovenamed, to watch their interest in this administration proceedings:

It is further ordered that the Will and Testament bearing No. 763 dated 30th December 1964 and attested by A. Subramaniam Notary Public the original of which has been produced and deposited in this court be and the same is hereby declared proved and the said Petitioner who was named executrix in the said Last Will be declared entitled to have probate of the same issued to her accordingly unless Respondents or any other person or persons interested shall on or before the 13th day of May 1966 show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the petitioner do produce the minors in court on the same date.

This 8th day of March 1966

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

(18 29 & 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy No. 1781 T

In the matter of the Intestate Estate of the late Kumara-samy Muthiah of Ihoipuram Deceased

Easwary widow of Kumara-samy Muthiah of Tholpuram Vs. Petitioner.

Minor 1 Nirmaladevi daughter of Muthiah,

.. 2 Muthiah Sivanolipatham,

.. 3 Ampikadevi daughter of Muthiah,

.. 4 Ledchumidevi daughter of Muthiah,

.. 5 Muthiah Sripatham

.. 6 Muthiah Sivakumar,

.. 7 Muthuladchamy daughter of Muthiah and

8 Kumara-samy Sinathurai all of Tholpuram

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna, on the 7th day of December 1965 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated 26th October 1965 having been read;

It is ordered that the 8th respondent be appointed guardian-ad-litem over the 1st to 7th respondents and that the petitioner be and she is hereby declared entitled as lawful heir to the estate of the abovenamed deceased to have Letters of Administration to the estate of the said deceased issued to her accordingly, unless the respondents or any other person or persons interested shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 16th day of February 1966

It is further ordered that the Petitioner do produce the minors in Court in the said date.

This 7th day of December 1966.

Sgd. N. M. J. Rajendram District Judge

The date for showing cause is extended to 9th May 1966.

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

16-2-66.

(41 29 & 6)

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testy No. 1778

In the matter of the intestate estate of the late Vyramuthu Markandu of Vaddukodai East Deceased Nagammah widow of Vyramuthu Markandu of Vaddukodai East

- Vs. Petitioner 1 Markandu Balasubramaniam 2 Markandu Ratnaingam 3 Kandiah Thirunavukkarasu and wife 4 Mahadevi all of Vaddukodai East Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 7th day of December 1965 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated 10th October 1965 having been read:

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as lawful heir to the estate of the abovenamed deceased to have Letters of Administration to the estate of the abovenamed deceased issued to her accordingly unless the respondents or any other person or persons interested shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 16th day of February 1966.

This 7th day of December 1966. Sgd. N. M. J. Rajendram, District Judge.

The date for showing cause is extended to 9th May 1966. N. M. J. Rajendram, District Judge 16-2-66

(12 29 & 6)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA Testy No. T 1779

In the matter of the intestate estate of the late Sithampalam Sithamparapillai Deceased

- Paruvathipillai widow of Sithampalam Sithamparapillai of Meolai Vs. Petitioner 1 Chellathurai Thigarajah, wife 2 Nagapooshany of Moolai Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 7th day of December 1965 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner 15th November 1965 having been read:

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as lawful heir and widow of the deceased to the estate of the abovenamed deceased to have Letters of Administration to the estate of the said deceased issued to her accordingly, unless the respondents or any other person or persons interested shall show sufficient cause to the satisfaction of this court to the contrary on or before the 16th day of February 1966.

This 7th day of December 1965. Sgd. N. M. J. Rajendram, District Judge.

The date for showing cause is extended to 9th May 1966. Sgd. N. M. J. Rajendram, District Judge. 16-2-66

(13 29 & 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1812.

In the matter of the Last Will and Testament of the late Alfred Swampillai of 4th Cross Street, Jaffna Deceased

- Anton Winston Wijayan Swampillai of 4th Cross Street, Jaffna Vs. Petitioner Mary Theresa Rukmany Alagakoon widow of Ingsley Alagakoon of Regina House, 4th Cross Street, Jaffna Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 16th day of February 1966 in the presence of Mr. W. S. Canagaratna Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 29th January 1966 and the affidavit of the witnesses and Notary to the Last Will dated 16th February 1966 having been read.

It is ordered that the Last Will and Testament of the abovenamed deceased dated the 8th November 1965 and attested by W. S. Canagaratna Notary Public under No. 1554, original of which is deposited in this court, be and the same is hereby declared proved and probate thereof issued to the petitioner as the executor named in the said Last Will, unless the abovenamed respondent or any other interested shall appear before this court on or before the 29th day of April 1966 and show sufficient cause to the satisfaction of this court to the contrary.

This 16th February 1966 Sgd. N. M. J. Rajendram, District Judge 11 22 & 29

ORDER NISI

IN THE DISTRICT COURT OF VAVUNIYA Testamentary Jurisdiction No. 476

In the matter of the intestate estate of Kandiah Karunanithi of Bazaar Street, Vavuniya Deceased

- Kandiah Thillainayagam of Bazaar Street, Vavuniya Vs. Petitioner 1 Rasamoney wid w of Kandiah Karunanithi 2 Manchula 3 Ravintran all of Anaikottai Respondents

This matter coming on for disposal before M. Salahudeen Esquire Additional District Judge of Vavuniya on the 8th day of January 1966 in the presence of Mr. S. Ramachandran Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 2nd day of January 1966 having been read.

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

It is further ordered that the 1st respondent be and she is hereby appointed Guardian-ad-litem of the minors 2nd and 3rd Respondents to represent them for all the purposes of this action unless the respondents abovenamed or any other person or persons interested shall on or before the tenth day of March 1966, show sufficient cause to the satisfaction of this court to the contrary.

M. Salahudeen Additional District Judge This 8th day of January 1966.

This 10th day of March 1966 The Order Nisi is extended for 8-5-66.

M. Salahudeen Additional District Judge (15 29 & 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1793/T

In the matter of the intestate estate of Sivapragasam Tharma of Pattavenny, Atchuvely Deceased

- Sathiabaladevy widow of Sivapragasam Tharma of Pattavenny, Atchuvely Vs. Petitioner Minor 1 Chitra daughter of Tharma 2 Rivindra, Son of Tharma G.A.L. 3 Subramaniam Sanjeevi, all of Pattavenny, Atchuvely Respondents

This matter coming on for disposal before N. M. J. Rajendram, Esquire District Judge, Jaffna, on the 23rd day of December 1965, in the presence of Mr. G. V. Balasingham, Proctor on the part of the petitioner and the petition of the petitioner dated the 20th day of December 1965 and the affidavit of the petitioner dated the 23rd day of December 1965 having been read.

It is ordered that the 3rd respondent be appointed as Guardian-ad-litem over the minors the 1st and 2nd respondents abovenamed for the purpose of the administration proceedings and the abovenamed petitioner as the widow and one of the heirs of the deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 29th day of April 1966 at 10 a. m show sufficient cause to the satisfaction of this Court to the contrary

And it is further ordered that the 3rd respondent do produce the said minors in Court on the 29th day of April 1966. This 23rd day of December 1965.

(Sgd) N. M. J. Rajendram District Judge, Jaffna.

Drawn by Sgd. G. V. Balasingham Proctor for Petitioner 10 22 & 29

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA No. 1757/T

In the matter of the intestate estate and effects of Thillaiampalam Kanapathipillai of Karainagar North Deceased

- Kanapathipillai Nagaretnam of Mullaipulavu, Karainagar North Vs. Petitioner 1 Ariakuddy Sellathurai and 2 wife Nallammah 3 Sangarapillai Sinnarajah and 4 wife Raasammah 5 Kanapathipillai Navaratnam 6 Kanapathipillai Velautham all of Mullaipulavu, Karainagar North 7 Thillaiampalam Kathiramalai of Mansthadu Karainagar North Respondents

This action coming on for disposal before N. M. J. Rajendram, Esquire, District Judge, Jaffna on the 15th day of December, 1965 in the presence of Mr. N. T. Sivagnanam, Proctor on the part of the Petitioner and the petition and affidavit of the petitioner dated 3-12-65 having been read.

It is ordered that the abovenamed 7th Respondent be appointed Guardian-ad litem over the 5th and 6th Respondents minors to represent them in these testamentary proceedings.

It is further ordered that the Petitioner is hereby declared entitled to have Letters of Administration to the estate of the above-named deceased and same be issued to the Petitioner accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 16th day of February, 1966 show cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the said minors in Court on the same date.

Jaffna, this 15th day of February 1966

Sgd. N. M. J. Rajendram District Judge

Drawn by Sgd. N. T. Sivagnanam Proctor for Petitioner

16-2-1966 Order Nisi extended for 29 . 4 . 1966

Inld. N. M. J. R. District Judge 16 22 & 29

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.

சைவப்பிரகாசம் எழுத்து மெய்யகல் சுவாமிநாதன் கலாச்சார அமைதி மெய்யகல் சுவாமிநாதன் திருவாரூர் மெய்யகல் சுவாமிநாதன் மெய்யகல் சுவாமிநாதன்

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Editor: R. N. SIVAPIRABAKAM