

For Your Printing

SAIVA
PRAKASA
PRESS

THE Hindu Organ

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

PHONE No. 856

FOR YOUR
BOOKS
CONTACT
Saiva Prakasa
Book Depot

Estd. Sept. 11, 1889.]

[PRICE 10 CENTS]

VOL LXXVIII

JAFFNA, FRIDAY MAY 13, 1966

NO. 6

Sarva Jnanoththara - Agama

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

(Continued from last issue)

CHAPTER 6

SLOKA 37 & 38

ATMA UPASANA (AGAIN)

(37) Na eva cintyam na ca acintyam na cintyam cintyam
eva ca |
pakshapata vinirmuktam atmanam pari-upasayet ||

That which cannot be grasped by thought, that which cannot be known by the senses or the mind, that which can be realised only by Godly knowledge, that is the atman. Direct your citta on it, worship it and dwell in it.

(38) a cintyam cintayet nityam kritva citta nirasrayam |
nistatve nishkalibhute vindati atmani yat sukham ||

Making the citta a veritable nirvikalpapeedam (நிர்விசம்பீடம்). Oh you eternal atman! learn to dwell in inseparable union with Shiva and be in eternal bliss.

Notes & Comments

Atma in the freed state is not different from Shiva. It dwells in inseparable union with Shiva. Therefore Atma upasana is Shiva upasana and vice versa. In one of our earlier comments we explained how. Atma upasana is impossible without Shiva upasana and Shiva upasana is impossible without Atma upasana. Atma is the apara aspect and Shiva is the para aspect of the same experience called சிவநுபூதி.

Cittam Kritva nirasrayam:—When citta becomes spiritualised it becomes flawless. It is the grand invisible base for all types of spiritual experience. Marnickavasagaswamigal says in Thiruvassagam that the citta itself had become transformed to Shiva, long before the dawning of சிவநுபூதி.

‘சித்தம் சிவமாக்கிச் செய்தனவே தவம் ஆக்கும்
அத்தன் கருணையினற்றே ஜோக்கம் ஆடாமோ’
—நருவாசகம்.

VARNA DHARMA AND ASHRAMA DHARMA

It is only apara bhaktas who conform to traditional religious disciplines like the Varna dharma and the Ashrama Dharma and the desa dharma for they live in the full consciousness of the Society and the country to which they belong. The Atma jnani is not so. He is a super-man, a universal being, a God on earth. The Varnashrama rules are not for him. They are only meant for human beings controlled by skills abilities, attitudes aptitudes, moods, temperaments, active and Thamas natures. The idea that the above achievements of the human individual are merely based on birth and caste have gone away from this world perhaps for good. But the underlying idea of 4 distinct groups of men inhabiting this world of ours contains a truth of everlasting value in building up a society on moral and spiritual lines. If world society as we have been trained to understand, is to survive, always dedicated intellectuals pursuing altruistic activities should be at the head; men of heroic action should come next in importance and prestige; Producers and distributors of wealth should come next; Parasites by temperament and lazy habits should come last. It is our humble

(Continued on page 2)

Religious Harmony

BY SOURI RAYAN

It has become the fashion now a days to lay stress on the teaching of Religion in schools to make the students become better citizens. But in this multiracial and multireligious country to instill hatred into the minds of students by praising one's own religion and condemning the other religions will not be conducive to harmony add peace. It is often seen that a religion is condemned by a teacher without knowing what he condemns. It would be best to follow Asoka's example in respecting other religions to gain respect for one's own. It is but natural that the articles of faith are bound to differ between religions depending mainly in their source. Some believe in one God and His revelation as found in a holy book. Another will deny god and existence of a soul. Of the religions existent in Ceylon. Hinduism and Buddhism came from India and Christianity and Islam from Middle East having Judeism for their background. After all religion is what one does and not what one believes although action depends on faith with many people. A religious teacher should be able to show the pupil what points are common to the various religions and what are not. In the case of Buddhism and Hinduism the five heinous sins of killing, stealing drinking of intoxicants lust and lying are common. Both believe in a class of beings called devas, who are anxious to help man in his progress through the ocean of birth and death or prapancha and to escape from it and gain release from it should be the aim of religious endeavour is to gain Nirvana a Moksha. There may be finer points of difference as to what Nirvana and Moksha are but what one needs is a sincere & earnest attempt to gain the desired end. The stages

A GREAT DEVOTEE AND STATESMAN

(By S. SIVASUBRAMANIAM)

By the death of Sir Waitalingam Duraisamy, Ceylon has lost a great devotee of God and one of the country's outstanding statesman. His passing away has also removed from us one of the country's oldest lawyers, if not the oldest who had attained a very high place in the legal profession. Sir Waitalingam Duraisamy's demise has further deprived Ceylon of one of the oldest surviving fighters for the country's national independence. He was from the beginning to the end an indefatigable exponent of Sinhalese-Tamil co-operation and goodwill which he deemed indispensable not only for the country's salvation but also for the welfare of the Tamil people. His political philosophy was that national independence and self government for Ceylon were necessary for the collective welfare of the country and as well for the evolution of the individual citizen to the highest standard so that the individual could serve God, country and his own self in the most fruitful manner. Another aspect of his political philosophy was that the future of the country greatly rested on the co-operation of all communities and creeds in the Island. For the purpose of achieving these

ideals, he attached special significance to Buddhist-Hindu goodwill and fully realised the unique importance of the Buddhist Priesthood. Another fundamental credo of the deceased leader was the overriding necessity for a religious basis for all political service, in fact for all human activity. He held strongly the view that any kind of effort in any department of life not based on religion was doomed ultimately to yield bad results. The recent visit of the Maha Nayake Thero of Malwatte to Jaffna was an event for which he looked forward eagerly.

Born in the year 1875 and being over 91 years at the time of his death, the departed leader took to public life before he was 30 years of age and till his parliamentary career was terminated, occupied a prominent and decisive place in the affairs of the country. He was one of the founders of the Jaffna Association and was one of its Secretaries and one of its Presidents. Many of the present generation may not know that for decades the Jaffna Association was the sole accredited organisation of the Tamil people to express their views on affairs relating to the country and the community and to work for the general welfare of Ceylon. Sir Waitalingam was one of the founders of the Hindu Board of Education and was its president and its Patron at various stages. He was also the Manager of the Board of Directors of the Jaffna Hindu College and its allied educational institutions. The Jaffna Saiva Paripalana Sabha had the honour of having him as one of its Presidents. He was also President of the Colombo Vivekananda Society and the Tamil University

(Continued on page 2)



தமிழகத்தின் தலைநகரான
கொழும்பு நகரில்
தமிழகத்தின் தலைநகரான
கொழும்பு நகரில்
தமிழகத்தின் தலைநகரான
கொழும்பு நகரில்

Hindu Organ

FRIDAY, MAY 13, 1966

**PARTY PRESTIGE
NOT PUBLIC
INTEREST**

Looking back across the immediate past about three decades ago, the sensational Battle of Sites—Buller's Road or Dumbura Valley for the University of Ceylon—that was strenuously fought in the press and on the platform by the cream of the leadership of this country can be visualised. The rural site was adopted but the leaders of both factions lived to see that a portion of Peradenya University functioned in Urban surroundings. Today we are rehearsing a similar battle of sites for another University, the nature of which itself is a matter of conflicting contentions. We as a newspaper do not encourage questions of public welfare being influenced by considerations of party affiliations or leanings. All that we wish to remind the Tamil speaking people of Lanka is that the gratitude to the Ponnambalam brothers, Sir Ramanathan and Sir Arunachalam, who in their peak of glory had strived hard for the establishment of a University for this country and one of whom had gone a step further by himself establishing two big Colleges in spacious sites for meeting the needs of the people in the matter of higher education, must not be forgotten, least, at this time of tension among our own leaders.

The move-mment for a Hindu Cultural University was first started by the Government itself when the then Premier the late Mr. S. W. R. Dias Bandaranaike not only accepted the suggestion but even directed his Cabinet to prepare a draft Bill for that purpose. The Tamil speaking people do not have conflicting views on this question. So long as the Government is committed to the promotion of Buddhist Culture by means of not one University but more than one,

the Tamil speaking people are well within their rights to remind the authorities about the earlier decisions on this question and to press for the speedy establishment of the proposed Hindu Cultural University.

We are certainly of the opinion that more Universities must be established but what has been already decided upon at Governmental level should be put into execution first. The leaders of the two important political parties of the Tamil speaking people will do well to forget for the moment their enthusiasm for propagation of their parties and to support the establishment, first of a Hindu Cultural University and then of a Tamil University. The Venerable Maha Nayake Thero who was jointly welcomed by these parties has expressed the view that a Hindu Cultural University was of paramount importance. This must be sufficient guidance to the Tamil leaders.

A GREAT DEVOTEE AND STATESMAN

(Continued from page 1)

movement. He was also one of the founders of the Tamil Union and was once its President. He was also one of the founders of the Ceylon Liberal league which though not in existence now, played an important part about the time that the Donoughmore Constitution came into operation. His closest political friend was the late Mr. C. E. Corea, President and Founder of the Chilaw Association which for several years had a dominant voice in the public affairs of Ceylon. It was due almost entirely to the personal friendship of the late Mr. Corea, the President of the Ceylon National Congress and member of the Legislative Council and Sir Duraisamy that a political arrangement came to be known as 'the Mahendra Pact' was entered into between Tamil and Sinhalese leaders whereby, inter alia, Ceylon Tamils were to have one half of the representation of the seats in the Legislature which the Sinhalese had. No greater concord between the Sinhalese and the Tamil leaders was arrived at during all these years of controversy. Unfortunately, this arrangement was not adhered to, and the country lost a great deal by disregarding this arrangement.

Ceylon Tamils Association In Malaya

At the 48th General Meeting of the Association the following office bearers were elected

President: Mr. S. T. V. Lingam MBE, J. P. (re-elected)

Vice-President: Mr. R. A. Ratnam (re-elected)

Hon. General Secretary: Mr. M. Thambyah

Hon. Asst. Secretary: Mr. P. Athisdam

Hon. Treasurer: Mr. S. Sachithanathan

Hon. Literary Secretary: Mr. S. Velayutham

Hon. Sports Secretary: Mr. M. K. Sundram

Committee Members: Mr. T. Chelliah, Mr. A. Markandoo, Mr. A. Rajathurai, Mr. S. Karala singam, Mr. K. Sabapathy, Mr. C. Ponnampalam, Mr. K. Nadarath, Mr. John Ramanathan.

and the Hindu people greatly influenced the life and conduct of the deceased leader. Sir Duraisamy used to mention that the sage was a source of perpetual inspiration to him in his religious and general life and in political matters also this inspiration has had its own effect. Among the other noble personalities who in the words of Sir Waithilingam influenced his life and thoughts were Bagavat Sri Ramakrishna Paramahansa, Vivekananda, Mahatma Gandhi and Sri La Sri Arumuga Navalar.

1, once requested him to recommend to me a religious book and he recommended "Viveka Chudamani" "Crest Jewel of Discrimination" by Adi Sankarachariya Swamikal. With regard to political ideas and thoughts he told me that the lives and works of Italian, Irish, American and Indian Patriots deeply influenced him from early days.

It has been said that Lady Duraisamy had a profound influence on Sir Duraisamy's life and outlook. It has also been said that his elder sister of whom he used to speak Srimathi Ponnammal, another devotee, with great respect and affection, also had its own influence in shaping his life. Sir Duraisamy once told me that his father gave the first place in the progress of education which he intended for the son to the study of Tamil and Sanskrit and Hindu Religion and engaged a special private tutor to teach him the principles of Hindu Religion and engaged a special private tutor to teach him the principles of Hindu Religion, Sanskrit and Tamil. That was early, 75 or 80 years ago.

The good fortune of listening during his later days to Sir Duraisamy's observations in his seclusion on matters relating to religion, politics, men, things and life has to some extent been mine and he used to say that he was quite prepared for death with equanimity and quoted the immortal saying of the immortal Bhagavat Gita that when a human being dies, there is only a physical and superficial change but the soul goes on for ever and is deathless. He also used to repeat the great Hindu belief that for a person who has surrendered himself completely to God, there is no fear and that there is complete and eternal salvation for him. May the blessings of these two ideals in which always

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1798,

In the matter of the Intestate estate and effects of the late Arumugam Visuvalingam of Navatkuly West Deceased

1 Kandiah Kumarasamy and wife

2 Kamaleswary both of Navatkuly West presently of Port Commission Dock Yard Trincomalee

Vs, Petitioners

1 T. I. Kovinther and wife

2 Maheswary both of Navatkuly West presently of 27/7 Kandawalla Estate Ratmalana

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 31st day of December 1965 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioners and the Petition and Affidavit dated 31-12-65 of the 2nd Petitioner having been read:

It is ordered that the 2nd named Petitioner be and she is 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 or any other person shall on or before the 11th day of March 1966 appear and show sufficient cause to the satisfaction of this court to the contrary.

This 31st day of December 1965.

Sgd,

N. M. J. Rajendram
District Judge, Jaffna
11-3-66

Time to show cause extended till 20.5.66

District Judge

23 6 & 13

Sir Duraisamy staunchly believed and the Grace of the Almighty Ruler of the Universe be vouchsafed to the departed venerable leader and pious devotee.

It was indeed a most graceful act on the part of the Governor-General Mr. William Gopallawa and other prominent Singhalese leaders to have honoured the memory of this great patriot by going to the North and gracing his funeral obsequies, even as noble Singhalese leaders did in the case of revered Sir Ponnambalam Ramanathan decades ago. It is needless to say that on both occasions the leaders honoured themselves and the country and rendered distinct service to the Nation, which will be remembered.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 15-5-66 TO 21-5-66

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

Work will be heavy. You will find it difficult to make both ends meet. Troubles and misunderstandings with friends shown. Troubles through secret enemies also not ruled out.

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

Financially a good week. New ventures will be delayed but successful. But health upsets shown. There will be no peace of mind. Domestic upsets also likely.

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

Work will be heavy but you will be sufficiently compensated. Ruin to enemies promised. Fame and social success also indicated. But there will be no mental peace. Minor health upsets also likely.

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

Old investments will bring in good results. Foreigners and strangers will be very helpful. But troubles through relatives likely. Father's health will suffer.

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

Sunday, Monday and Tuesday must be spent with care. There will be some troubles in the office. Second half of the week will turn favourable. Financial gains and ruin to enemies promised.

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

The first half of the week will be favourable for new deals. But Tuesday evening Wednesday and Thursday must be spent with care. Troubles

through father's relatives. Minor health upsets and domestic worries likely.

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

Health a problem. You will have to face much criticism. New ventures will be delayed but successful. Spend Friday and Saturday with care.

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

Domestic affairs will be in a mess. Health too will be unsatisfactory. But gains through landed properties promised. New ventures will have to be handled with care.

SAGITTARIUS *Moolam, Pooradam, Uttaradam 1 [Tharu Rasi]*

You will find it easy to have your way in things. Opposition will melt away. Financial gains and fame promised.

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

Abdominal complaints likely. New ventures will be delayed. Troubles through secret enemies shown. Success in agricultural pursuits promised.

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

Mother's health will suffer. Troubles through maternal relatives likely. Financially a good week. Gains through lands and happiness through children promised.

PISCES *Pooraddati 4, Uttaraddati, Revathi [Meena Rasi]*

Financial gains promised. Gains through landed properties also indicated. But there will be no peace of mind. Beware of scandal mongers.

THE CORE OF INDIAN CULTURE

RISHABHCHAND

(Continued from the issue of 29-4-66)

Bloomfield considers the oldest parts of the Rig Veda as "the last precipitate, with a long and tangled past behind it of a literary activity of great and indefinite length."

Macdonnell is of the same opinion: "Some hundreds of years must have been needed for all the hymns found in the Rig Veda to come into being."

This very ancient culture was broad-based upon the ultimate truth of existence; and used, not the erring senses of man, not a fumbling, precarious empiricism or a myopic sense bound rationalism, but the spiritual vision, the intuitive insight, to discover and work out in terms of life its illimitable possibilities of self-expression. "That which is One has become this all"—this direct immediate perception of the fundamental reality guided Indian culture in all its urge for self-fulfilment.

Now that India rises again after a long period of decline, she must turn with a greater sweep of vision and a mightier force of will to the same passionate quest of her soul—God, the Supreme Purusha.

She must renew her age-long endeavour to realise and reveal Him in every facet of her cultural life.

Not the Impersonal and the Immutable, not the Nihil or the Absolute Silence, but the Supreme Purusha who is in and beyond them all, must be the sole end of her quickened striving. For, it is from the Supreme Purusha alone, and not from the Impersonal and the Immutable, that the new Light and Force can come down into her for a radical conversion and remoulding of human life.

The orientation to the Impersonal and the Immutable may again induce in her the tendency to escape or flight from life.

Her political freedom is only a prelude to the ultimate creative freedom of her soul.

Only when she discovers and manifests the golden core of her culture, she will be great again, greater perhaps than ever before, in every walk of

life, and lead the benighted, storm-tossed world to peace and harmony and creative happiness.

Louis Renon in his *Religions Of India* rightly stresses the spiritual potential of the Indian culture: "...There is in it (Hinduism) a great stream of mystical power; it manifests all the conceptions of religion, and its speculation is continually revealing them in a new light. It combines powers of constant renewal with a firm conservancy of fundamental tradition. In Bhakti and still more in Yoga, it has perfected unrivalled techniques of mystical initiation that contrasts strongly with the frequently haphazard methods of spiritual training in the West. Above all, in the interpretation of religion and dharma in general and the reciprocal stimulus of abstract thought and religious experiment, there is an underlying principle that, given favourable conditions, may well lead to a new integration of the human personality."

Democratic socialism, industrialisation, sarvodaya, bhoodan, basic education—all these mental and moral means of national advancement are laudably helpful so far as they go, but they will not yield their optimum results till the soul of India is directly touched and released into self-expression, its inexhaustible spiritual resources are vigorously tapped, and a living, dynamic spirituality harnesses God's supreme creative Force for the transformation and divinisation of the human race.

There is truth in Sorokin's words which humanity can ill afford to disregard today: "The key to the reconstruction of humanity lies in the superconscious." But that superconscious, let us repeat, must be the supreme superconscious Purusha, Master of the stupendous universal forces, God the Almighty Himself.

India's contribution to world culture will be the highest knowledge of how to live creatively in God, radiating His glory and fulfilling His will in the material world,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T 1836

In the matter of the intestate estate of Anthumathy widow of Thambipillai Sivagnanam of College Road, Kankesan-thrai

Deceased Appukuddy Rajaratnam of Kankesan-thrai
Vs. Petitioner Arumainanayagam wife of Appukuddy Rajaratnam of Kankesan-thrai

Respondent This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 24th day of March 1966 in the presence of Mr. R. Sivasupramaniam Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner dated 22nd day of March 1966, having been read

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the heir of the deceased to have Letters of Administration to the estate of the said deceased issued to him accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 8th day of June 1966 show sufficient cause to the satisfaction of this court to the contrary.

This 22nd day of March 1966
Sgd. N. M. J. Rajendram
District Judge, Jaffna

Drawn by
Sgd. R. Sivasupramaniam
Proctor for Petitioner.
(28 13 & 20)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 857

In the matter of the intestate estate of the late Shanmuga Iyer Sabapathikurukkal of Thunnalai North Karavaddy

Nagaratnamah widow of Sabapathikurukkal of Thunnalai North
Vs. Petitioner
1 Sabapathikurukkal Rudranandasarma
2 Thadchyaniammah daughter of Sabapathikurukkal
3 Maraignana Iyer Karthigesakurukkal all of Thunnalai North

Respondents This matter coming on for disposal before M. M. Abdul Cader Esquire, District Judge, Point Pedro on the 8th day of February 1966 in the presence of Mr. M. Esurapadham Proctor for Petitioner and the Petitioner and affidavit of the Petitioner having been read.

It is ordered that the 3rd Respondent be appointed Guardian-Ad-Litem of the minors the 1st and 2nd Respondents and that Letters of Administration to the estate of the deceased abovenamed be issued to the Petitioner unless the Respondents or any other person interested in the estate appears before this court on or before 16th day of March 1966 and shew cause to the satisfaction of this Court to the contrary.

This 8th day of February 1966.

Sgd. M. M. Abdul Cader
District Judge.

Time to shew cause extended to 30-5-66.

Intld. M. M. A. C
D. J.

30 13 & 20,

Sarva Jnanottara Agama

(Continued from page 1)

opinion, that the organised religions of the world in making their religious organisations rigid, have not recognised this most basic fact about human nature—that the different groups for smooth and ordered progress require different methods of worship and different religious disciplines to suit their aptitudes, temperaments and religious attainments.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDROTestamentary Jurisdiction
No. 858In the matter of the Intestate
Estate of Valliappar Rama-
nathan of Karaveddy North
DeceasedChinnappillai widow of Valli-
appar Ramanathan of Kara-
veddy North
Vs. Petitioner

- Minors
- 1 Thavamani Devi daughter of Ramanathan
 - 2 Thangamalar daughter of Ramanathan
 - 3 Thangarani daughter of Ramanathan
 - 4 Ramanathan Sivakumar
 - 5 Ramanathan Yogeswaran
 - 6 Ramanathan Theiven-thiran
 - 7 Ramanathan Bala-chandran all of Kara-veddy North
 - 8 Kandiah Ratnam of Alval South

Respondents

This matter coming on for disposal before M. M. Abdul Cader Esquire District Judge Point Pedro on the 29th day of March 1966 in the presence of Mr. K. Mailvaganam, Proctor, S. C. on the part of the Petitioners and the affidavit of the petitioner dated 1st day of March 1966 having been read.

It is ordered that the 8th Respondent is hereby appointed Guardian-ad-litem over the 1 to 7 minor - respondents and that the petitioner as the widow of the deceased be appointed Administratrix of the Estate of the said deceased and Letters of Administration be issued to her accordingly unless the respondents or any other person shall on or before the 21st day of May 1966 show cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minors shall be produced before this court on the above date.

This 29th day of March, 1966.

Sgd. M. M. Abdul Cader
District Judge

Drawn by
K. Mailvaganam
Proctor for Petitioner
(21 13 & 20)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 1830In the matter of the intestate
estate of the late Velup-
pillai Sinnadurai of Eluthu-
madduval
DeceasedSivapackiam widow of Velup-
pillai Sinnadurai of Eluthu-
madduval
Vs. Petitioner

- 1 Asokumar Sinnadurai and
 - 2 Asokamalar Sinnadurai both of Eluthumadduval
- The 2nd respondent is a minor appearing by her Guardian-ad-litem the 1st respondent

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 17th day of March 1966, in the presence of Mr. S. Vallipuram, Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 11th March 66, having been read:

It is ordered:

- (a) that the 1st respondent be and he is hereby appointed Guardian-ad-litem over the minor, the 2nd respondent and;

- (b) that the petitioner be and she is hereby declared entitled to have Letters of Administration to the Estate of the said 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 20th day of May 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 same date.

The 17th day of March 1966

Sgd. N. M. J. Rajendram
District Judge

Drawn by
Sgd. S. Vallipuram
Proctor for Petitioner
(27 13 & 20)

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDROTestamentary Jurisdiction
No. 860In the matter of the Intestate
Estate and Effects of the
late T. Sinnathamby Naga-
ratnam of Valvettiturai
DeceasedSinnathamby Nagarathnam
Sivasubramaniam of Val-
vettiturai
Vs. Petitioner

- 1 Annaraniammah widow of T. Sinna-
thamby Nagarathnam of Valvettiturai
- Minor 2 Nirmaladevi daughter of T. Sinnathamby Nagarathnam of Valvettiturai

Respondents

This matter coming on for disposal before M. M. Abdul Cader, Esquire, District Judge Point Pedro on the 21st day of March 1966 in the presence of Messrs Ratnaingham and Subramaniam Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 1st respondent abovenamed be appointed guardian-ad-litem over the minor the 2nd respondent to represent her and to protect her interests in these testamentary proceedings, that the petitioner as an heir of the said deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person interested shall on or before the 16th day of May 1966 at 10 O'Clock in the forenoon appear and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the 1st respondent do produce the 2nd respondent minor before court on the said day.

The 6th day of March 1966.

Sgd. M. M. Abdul Cader
District Judge,
Drawn by
Proctors for Petitioner
(25 6 & 15)

NOTICE OF SALE

IN THE DISTRICT COURT OF CHAVAKACHCHERI

No. 2930/M. B.

- 1 Thillaiampalam Chelliah and
- 2 Nagarathnam wife of Thillaiampalam Chelliah both of Navatkuli, Kaithady

Vs

Plaintiffs

Kandiah Aiyathurai of Thachanthoppu, Kaithady

Defendant

Under and by virtue of Commission issued to me in the above case I shall put up the lands mentioned in the following schedule for public sale on the 6th day of July 1966 at 10 a. m. in the respective lots.

Decretal amount. Rs. 1472-00 with further interest on Rs. 1000/- at the rate of 12 per cent per annum from 8.8.1964 till 11-12-64 and thereafter with legal interest on the aggregate amount till payment in full less Rs. 900-00 and costs taxed at Rs. 255-99 less Rs. 140-00 paid on 22-3-1966.

Schedule referred to above

Land called Semmanaththiyannookanvalavu situated at Navatkuli in the parish of Navatkuli in Thenmaradchi Division Jaffna District Northern Province in extent 6 lms. v. c. according to possession 7 lms. v. c. and 12 kulies bounded on the east by the property of Karthegeau Tharmalingam and shareholders, north by the property of Achchikkuddy wife of Kumaravelu and of shareholders west by the property of Sinnathamby Eliyathamby south by entrance to lane and property of Sinnathamby Eliyathamby. All the ground plantations and houses. Of the entirety an undivided half share. Registered in Jaffna Land Registry office in Volume F 363 Folio 260.

2. Land called Aalnintrak-vadukiraivayal Vadaliththoddam valavu in extent 44 lms. p. c. now according to possession 43 lms. p. c. situated at Navatkuli aforesaid 5 1/2 lms p. c. along the north western side on the northern side of the portion of 15 1/2 lms p. c. remaining after excluding 15 1/2 lms p. c. on the centre of the land bounded on the east by the property of Veluppillai Kandiah, north by the property of Navatkuli Muttukumaraswamy temple west and south by the property of Suppar Thambaiyah. The entirety of the land registered in the Jaffna Land Registry office in volume F 281 Folio 99.

3. Land situated at Navatkuli aforesaid called Aalnintrakavadukiraivayal vadaliththoddam valavu paddy and varagu culture in extent 44 lms. p. c. according to present possession 43 lms. p. c. Of this excluding 15 1/2 lms p. c. on the middle 6 lms. p. c. on the east of the 12 lms. p. c. on the south of the remaining portion bounded on the east by the property of Ponnai widow of Karthegeau and others north by the property of Suppar Thambaiyah west by the property of Veluppillai Arumugam and brother south by road. The entirety of these and everything appurtenant thereto registered in Jaffna Land Registry office in Volume F 281/Folio 109 F 363/Folio 261.

Chavakachcheri

G-5-68

26 13

M. N. MARKANDOO

Commissioner of sales

FOR ALL YOUR

PRINTING
REQUIREMENTS

PLEASE CONTACT:

F. Jeewajee & Bros.,

PAPER MERCHANTS & STATIONERS,

No. 50, New Moor Street,

COLOMBO 12.

Telephone: 78861.

Telegram: "PABAND"

சான்றிதழ் வழங்கு பெயர் மலியகரு காரை மனம்
காரைநகர யாசு கருவியை துவிக்க காரை
காரைநகர யாசு காரை கருவியை துவிக்க காரை
காரைநகர யாசு காரை கருவியை துவிக்க காரை

Printed and Published by Ayampillai Sinnathurai, residing
No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of
the Proprietors, the Saiva Paripalana Sabha, Jaffna, at
their Press, the Saiva Prakasa Press, 450 K. K. S. Road,
Yannarponnai, Jaffna, on Friday May 13, 1966.

Editor: R. N. SIVAPIRABASAM

HINDU ORGAN
&
INTHUSATHANAMANNUAL
SUBSCRIPTION RATES

Inland

	Rs. cts.
English	9 00
Tamil	9 00
English & Tamil	12 00

Outside Ceylon

	Rs. cts.
English	10 50
Tamil	10 50
English & Tamil	15 00

Reduced Rates

Educational } 4 50
Institutions }

Advertisements:

Order Nisi Rs. 12-00

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.