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NO. 8

## Sarva Jnanoththara - Agama

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

(Continued from last issue)

### CHAPTER 6

SLOKAS 41, 42, & 43 & 32

ATMA - JNANAM - UNIVERSAL

- (41) Sarva dig desa Kaleshu yoga abhyaso vidhiyate | Sarva varnashramanan ca Jnanabhedo na vidyate ||
  - (42) gavam anokavarnanam ksheerasya api ekavarnata | ksheeravat pasyate Jnanam linginam ca gavam samah ||
  - (43) yasmait sarvagatam brahma vyapakam sarvatomukham | tasmait brahmani samsthapya dig desam na v. carayet
  - (44) Na eva tasya krutena artho na karya na vidhih Smrutah | na lingam na ashrama acarah paramatmani samsthitah ||
- (41) The spiritually matured aspirant becomes absorbed in dhyana and yoga at any place or at any time or in any environment, varna dharmas, and ashrama dharmas are different for different groups of people. But true spiritual knowledge is always the same for all.
- (42) Different cows may belong to different breeds and their varnas may be different. But their milk is always of the same colour. Different varnas and different ashramas may have different dharmas. But spiritual knowledge is always the same for all. Ashramites are indeed like cows.
- (43) The atma jnani fully established on the all pervading and all inclusive principle called brahman should not be parochial in his outlook. The country or the society to which he belonged is no longer his concern.
- (44) To a freed soul - a mukta dwelling in God no act of his is his own act, no act bears fruits of Karma, no ritual or sadhana is prescribed for him. Neither religious marks nor Varna dharmas adhere to him. He is firmly established in God.

### Notes & Comments

When an aspirant succeeds in serving all his associations with the body, suddenly he sees himself associated with Shivasakti. The experience encountered by him is so sudden and so full of thrills that he is not prepared for all his life to forget its great impact and its unique reality. He becomes a new being with a new eye to things and events. This new eye acquired or discovered by him is what is called "திருவருட்கண்" in Shaiva Siddhanta philosophy.

Varna Dharmas:—Man is mainly a social being. All of us are that. Using money as a standard, the modern man thinks that he either belongs to the upper class or the middle class or the lower class and he finds that he is involved in one way or other in what is called in modern parlance, a class struggle. Similarly our ancients using birth as an index and a standard, classified their society into three or four varnas or castes and they found themselves involved in caste struggles. The atma jnani is always beyond all class struggles and to him the preservers and the reformers of castes, classes etc are doing God's work and therefore he has neither praises nor rebukes for the preserver or the reformer. The agamas say that the Varna dharmas and Ashrama dharmas may be all important for some Hindu schools of thought like the Purva memamsa School but they are not so important to the Atma Jnani or the spiritual aspirant belonging to the Agamic school of thought. Repeatedly agamas say that true spiritual knowledge is common to all individuals for whom religion is not a mere dull habit, but an acute and killing fever rather.

(To be continued)

## SEKKLAR-SWAMIGAL

C. Sinnathurai B. A.

(Continued from last issue)

The word உலகெலாம் - was heard uttered by Lord Shiva Sekklar heard it; the Brahmin priests and the devotees heard it. Sekklar's joy knew no bounds. Delighted by God's blessing and inspiration, Sekklar sat in the hall which has thousand pillars in Chidambaram and began to write the Puranam. Sekklar, was well-versed in Shaiva Siddhanta philosophy and Shaiva culture He adored and read the Thevarams with great devotion. He put heart and soul into the endeavour. Thus he was able to write a great piece of Shaiva literature with the help of Suntharar's Thevaram, Thiruthondarthokai திருத்தொண்டர் தொகை, Nambi-Andar Nambi's திருத்தொண்டர் திருவந்தாதி, numerous inscriptions on stones and the Thevarams sung by the three Shaiva saints. He visited the birth places of all saints and studied the details on the spot. When the great work was finally written out by Sekklar, the king asked him to read the stanzas and explain the meanings. Sekklar willingly did it. It took one year to expound the meaning of the stanzas. The king fed all the people who attended the discourse. Chidambaram appeared to be a heaven on earth. The city was flowing with milk and honey. There was so much of spontaneous happiness. Kolanthuga Cholan, the King, got Sekklar mounted on an elephant on which was placed Sekklar's great work with the necessary prayers. The king himself mounted on the same elephant and paid obeisance to Sekklar. When Sekklar and the king went round the temple, devotees, learned men, women and children joined the divine procession. The streets were gaily decorated. The house fronts

(Continued on page 2)

## Two Complementary Needs

(By S. SIVASUBRAMANIAM)

In the minds of the Tamil public there are just now two ideals working, viz the ideal of a secular university for the Tamil speaking areas and people and the ideal of a Hindu cultural and religious institution, the latter to perform the dual task of imparting knowledge of Hindu Religion and culture and also of educating and training priests for the purpose of fostering Hindu religion, for performing temple and other religious ceremonies. I have tried to put down in general terms what appears to be in the minds of Tamil speaking people. The majority of Tamil speaking people in Ceylon being Hindus, the Hindu section has in addition to the requirement which they have as Tamils, their requirements as Hindus. Thus Hindus have a dual objective. In the case of Christians their organisations and institutions for the propagation of religion in Ceylon being well established, they may not feel the necessity for a separate institution for themselves or for a separate institution for the Hindus. A Christian would have no personal knowledge of the difficulties and handicaps of the Hindus in the religious sphere.

While having the University of Ceylon at Peradeniya, Buddhists are having two further Universities of their own viz Vidyalankara and Vidoyodaya. They have been called cultural Universities.

The ideal of a University for the Tamil speaking areas and people is not inconsistent with or antagonistic to the ideal of Hindu cultural and religious institutions for the promotion of Hindu religion and culture even as the reverse is also equally true. What is required is such an institution by whatever name it is called. In fact the use of the expression University in the context of Hindu requirements could sometimes prove harmful not only to the Tamils and to Ceylon

but to the Hindus as well. Such an expression is likely to isolate the Hindus and divide the Tamils and further divide Ceylon. At this stage of our national evolution Tamil speaking people and Tamil speaking areas could be well spared two separate Universities; one university for the Tamils and another for the Hindus. An institution for the promotion of Hindu culture and religion, without it being a full fledged university would produce the best results so far as Ceylon, the Tamil speaking people and the Hindu community are concerned.

It is vitally important for the Tamil speaking people including the Hindus to go fully into details as to their requirements and formulate in their own minds:

(1) What exactly they want in the educational sphere, specially in the matter of university education.

(2) What they want in the cultural and religious sphere;

(3) Clarification of their views regarding the functions, scope, object of a university as also the curriculum of studies;

(4) What they mean by the use of the expressions "University for the Tamil speaking people" and "Hindu cultural University". The term University is an English word. It would do well for us to realise exactly what the expression University connotes and what its functions normally are in other countries and what its function should be in Ceylon, in the present set up of things.

There are matters requiring earnest, dispassionate and non partisan consideration by the Tamil speaking people in the first instance, thereafter by the Sinhalese and other non-Tamil communities and by the Government and Parliament.

In the first instance, so far as the Tamil speaking people are concerned their educationists, their

(Continued on page 2)



# Saint Sekkilar Vila

# SEKKLAR SWAMIGAL



தமிழ்நாட்டின் ஆன்மீக அறிவு  
தமிழ்நாட்டின் தாய்நிலை அறிவு  
தமிழ்நாட்டின் தாய்நிலை அறிவு  
தமிழ்நாட்டின் தாய்நிலை அறிவு

Hindu Organ

FRIDAY, MAY 27, 1966

## LASTING LITERATURE

The devotional eminence of the *Thirumurais* has been such that the significance of the inspiring Author of *Thiruthondarpuranam* who in the scintillating style of *Senthamil* released to the world the life-history of the Saints that sang the Glory of *Parameshwara*, could not evoke due publicity. However, there has been a selected cream of poets and authors, teachers and students who adored the invaluable services of the Author of *Periapuranam* to the Saiva world. *Thiruthondarpuranam* because of its inherent greatness came to be popularly known to devotees as *Periapuranam* and is a model of the exhilarating excellence of the sweet-spoken language that is endearingly known as 'Senthamil'. Tamil literature has been embellished time and again by brilliant scholars. But the contribution of *Periapuranam* to the resplendent majesty of the Tamil language takes place of pride and priority.

As a treasure, the accumulated wealth of the culture and philosophy of Saivism, and more significantly as the enlightening index to the spiritual source of time-less Tamil (என்றுமுள் தென்றமிழ்) Saint Sekkilar's *Magnum opus* the *Thiruthondarpuranam* occupies a gloried pedestal.

To understand Saivism, the most versatile method is the singing of *Thirumurais*; to ascertain the significance of the *Thirumurais*, a true knowledge of the lives and works of the Saints is necessary and to study the greatness of Saints, *Thiruthondarpuranam* is a *sine qua non*. It is a lasting literature and invigorating fountain of spiritual inspiration. Hence the solemnity and the spiritual significance of Saint Sekkilar Conference. The Saiva world owes a deep debt of gratitude to the Sekkilar Manram

The Two day Conference that was organised by the All Ceylon Sekkilar Manram attracted a large audience to the Jaffna Hindu College Cumarasamy Hall yesterday and the day before.

The old manuscript of *Periapuranam* was taken in procession in a silver casket along with a portrait of St. Sekkilar from *Vannarponnai Vaitheeswaran Temple*.

Sri M. Sri Kantha presided over the 1st day's conference and delivered the presidential address. Sri M. Gnanspragasam was the principal speaker. The second day was

devoted mostly to the address of the chief guest Prof. K. Vellavarananar who spoke for more than two hours on the *Senthamil* of Sekkilar and also on the link between *Meikanda Sastras* and *Periapuranam*.

Shri M. Vyramuttu presided.

Vidvan K. K. Natarajan delivered the welcome address

Students of *Bamathan College*, *Parameshwara College*, *Vaidheswara College*, *Jaffna Hindu College*, *Hindu Ladies College* and *Kokkuvil Hindu College* participated in the singing of *Thevaram*.

## Two Complementary Needs

(Continued from page 1)

religious leaders and the priesthood, ought to hold dialogues, among themselves, exchange views and arrive at salutary conclusions beneficial to both ideals. It is time that the Tamil speaking people and Hindu community obtained the views and advice of its educationists, religious and cultural leaders, who whatever their imperfections may be, have a special and expert knowledge on the subject. It is best that we realise that even as subjects like medicine, law, industry etc require special knowledge, matters, educational, cultural, and religious also require special knowledge and that we go to experts for assistance. Recently it was stated that nearly 60 per cent of those in the Soviet Union who wield power have technical knowledge. It is time that educationists are invited to express their opinion on matters pertaining to Education. The student population has also its say, since it is most affected by educational arrangements.

After such consideration and decision, it would be certainly appropriate for the public to convey their thoughts to political parties and Members of Parliament, at subsequent conferences and if necessary adjust and revise earlier thought and decisions. This is a matter the responsibility for which cannot be left entirely to political parties and Parliamentarians, among whom no doubt some of the best men in the community are found. If it is so left, then there will be further division because each political party will have its own

program or separate program. This is also a matter where agreement between political parties, particularly Tamil political parties, is desirable.

It is not at all difficult to reconcile the ideal of a university for the Tamil speaking areas with the ideal of a Hindu cultural and religious institution for the promotion of Hindu culture and religion including the training of priesthood for the Hindus. One ideal does not conflict at all with the other. They are two separate distinct matters. In the circumstances it would be suicidal for the Tamil speaking people to divide themselves when there is no genuine ground for division at all.

So far as the Hindus are concerned they and their leaders can study the constitution and function of the universities in India and the constitution and functions of the Hindu religious institutions and foundations in that country to enable them to add to their knowledge and information in arriving at some sound and practical conclusions. It is best for the Hindus to remember that the welfare of the Tamil speaking people as a whole is necessary for the welfare of the Hindu Community even as it is best for the Tamil speaking people to remember that the welfare of the Hindu community is necessary for the welfare of the Tamil speaking people.

The non-Tamil and non-Hindu people in Ceylon could also be more certain of national unity and welfare of the legitimate educational, cultural, and religious requirements of the Tamil and Hindu people are adequately met. The past contribution of the Tamil speaking people and the Hindu

(Continued from Page 1)

were well lit with brass lamps and they were received with the greatest ovation. The king thought that he had realised the greatest pleasure, which he longed for. All went before the Supreme Presence of Almighty *Nadarajah* and prayed to Him for having given *Sekkilar* and through him the memorable and priceless book of *Thiruthondarpuranam*. *Sekkilar* was taken to the Hall of thousand pillars and the title of *Thondar Seerparavuvār* (தொண்டர் சீர்பரவுவார்) was conferred on him. *Sekkilar* lived in *Chidambaram*. He spent the rest of his days in pondering over the meaning of the illustrious treasures of the *Thevarams* and also spent the time on meditation and devoting himself on thinking of the lives of the sixty three saints. He became one with God thus merging himself in Greater Self, which rules the universe and which shapes the destiny of all souls. Thus he obtained perennial bliss.

*Sekkilar's* work was marvellous and super-human. It was *Sekkilar* and *Sekkilar* only who was able to write such a wonderful book. It was only *Sekkilar* who could comprehend the lives of the sixty three saints. Even the angels could not dare to write such a noble work. *Sekkilar* knew the lives of the saints through and through, God expressed. No Tamil poet can equal *Sekkilar*. No even *Viyasar* who wrote the *Mahabharata* or *Kambar* who wrote the *Ramayana* could stand in par with *Sekkilar*. He had such a heavenly magnetism

community in Ceylon towards the country's progress and happiness and enlightenment warrants such gracious consideration, so that the future of our country can even be better than the present or past.

The observations of one of late Prime Ministers Hon. Mr. S. W. R. D. Bandaranaike to a deputation of Tamil leaders who waited on him with the request for a University did not unfortunately take full cognizance of national and Tamil and even Hindu requirements in their fullest amplitude and need not be treated as immutable if communal cooperation, national unity and educational advancement are to be fostered.

(To be continued)

There is a divineness in every word of his line of poetry.

*Sekkilar* had a master-mind. He had profound knowledge in *Shaiva Siddhanta Philosophy*, *Shaiva Culture*, *Vedio* and *Agamic lore*, the cult of the *Upanishads*, *Sangam literature*, music, art, painting, farming, astrology, astronomy and medicine. Above all he himself was a saint. His heart and soul were with the feet of God. He was an ardent lover of saints. He worshipped them as God. To tell in simple words he was all one.

The sixty three saints were of different times, different countries and different villages. They attained the feet of God through different ways. That is the significance of the saints and the *Puranam*. That is the beauty of the *Shaiva* religion. Every saint according to his or her penance performed in the previous births did wholeheartedly service in temples with the greatest devotion sincerity and purity of heart. Desires pertaining to momentary pleasures did not find a place in their minds. That was why they were votaries of God. They were also able to do their service in the teeth of difficulties and even at the risk of their precious lives. They had to fight many odds. They remained firm as a rock. They were not afraid of even the elements. The elements were at their command. They had marvellous super-human powers although they lived in the world, they were not of the world. But they did their household duties and duties expected of them by the king. Some of them were kings, ministers and generals. In spite of their arduous and laborious duties, they were not caught in the earthly mire. They dedicated their service to the feet of God. They were saintly giants of complete self-surrender. As a result of self-surrender, they had no egoism. It was rooted out by God's grace, no one can fathom the greatness of these saints. Only God knows them. These are several instances of strict adherence to agama traditions and complete discarding of agamic rules. Their greatness is beyond limits of human thought. Let us all study this noble book and lead a real *Shaiva* life.



**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1651

In the matter of the intestate estate and effects of the late Velupillai Murugesu of Karainagar, late of No. 9, Jalan Abdul Rehman, Mnar And. Deceased

In the matter of the British Court of Probate (re-sealing, Ordinance Chapter 84

Dr. M. Thillainayagam of Karainagar, presently of 229, Ratu Road, Kuala Lumpur, appearing by his Attorney Muthulakshmi daughter of V. Murugesu of Karainagar. Petitioner

1 Nesarathnam widow of Murugesu of Kuala Trengganu in the Federation of Malaysia

2 Muthu Lekshmy alias Muthulakshmi daughter of V. Murugesu of Thangodai, Karainagar

Respondents  
This matter of the Petition of the Petitioner abovenamed praying that Letters of Administration be issued to the Petitioner to the estate of the abovenamed deceased coming for disposal before N. M. J. Rajendram, Esquire District Judge, Jaffna on the 5th day of May 1966 in the presence of Mr. A. Thanabalasingham, Proctor on the part of the Petitioner and the affidavit and Petition of the petitioner having been read

It is ordered that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased; Unless sufficient cause is shown to the contrary by the respondents or any other persons on or before 30th day July 1966.

This 5th day of May 1966, Sgd N M J Rajendram, District Judge

Drawn by Sgd. A. Thanabalasingham Proctor for Petitioner. (46 27 & 3)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1807

In the matter of the Last Will and Testament of the late Obellappah Ambalavanapillai of Araly South

Deceased  
Ambalavanapillai Kanagasabai of Araly South

Vs. Petitioner  
Visaladehipillai widow of S. Nallathamby of Araly South

Respondent  
This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge of Jaffna on the 10th day of February 1966 in the presence of Mr. S. Kandasamy Proctor on the part of the petitioner, and the affidavit of the petitioner dated 8th January 1966 and the affidavit of the Notary and one of the witnesses to the Last Will No. 4414 of 23-1-66 also dated 8th January 1966 having been read

It is ordered that the Last Will and Testament bearing No 4414 made by the deceased abovenamed on the 28th day of January 1961 and attested by S. Kandasamy of Jaffna Notary Public the original of which has been produced and is now deposited in this court is hereby declared proved and the peti-

**Astrological**

**WEEKLY FORECASTS**

SRIPATHY

FROM 29-5-66 TO 4-6-66

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

You will be quick to pick up quarrels this week. The trust that you placed on your friends will be betrayed Health too will be unsatisfactory Spend Thursday, Friday and Saturday morning with care.

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

Domestic affairs will be in a mess. Health too will be unsatisfactory. Financially a good week. Old investments and agricultural pursuits will bring in good results. Spend the last day of the week with care.

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

Friends will help you out of difficulties. Gains through landed properties and success on new ventures promised Minor health upsets likely week-end

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

Abdominal complaints and eye troubles likely. Expenses will soar. Fathers relatives will cause you much trouble But strangers and foreigners will be helpful.

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

Mother's health will suffer. Troubles in the office also shown. Financially a good week. Gains through landed properties promised. Beware of scandal mongers week end.

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

Ill health to the father shown. Some changes in routine likely. Work will be heavier than usual. Misunderstandings in the domestic field shown.

tioner abovenamed as sole heir and beneficiary under the said Will is entitled to have Letters of Administration with the will annexed and that same be issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 29th day of April 1966 show sufficient cause to the satisfaction of this Court

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

Domestic affairs will be in a mess. Health upsets likely. Beware of accidents Quarrels and misunderstandings with friends shown. But financially a good week. Ruin to enemies promised.

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

Health a problem. Domestic worries shown. New ventures will be delayed. Beware of scandal mongers. There will be no mental peace.

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

You will be able to steer clear of all opposition this week. Ruin to enemies, gains through landed properties and fame promised. Mother's health will suffer. Vehicles will cause you some expenditure.

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

Troubles through secret enemies likely You will find it difficult to have your own way in things Abdominal complaints likely. Gains through agriculture promised.

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

Sunday and Monday must be spent with care. There will be troubles through maternal relatives. Vehicles will cause you some annoyance. Financially a good week Happiness through children promised.

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

The first two days will be favourable for new deals. Tuesday and Wednesday must be spent with care. Rest of the week will be fairly favourable for business deals. Younger brothers and sisters will be very helpful.

to the contrary.  
This 10th day of February 1966 Sgd. G. C. Niles Additional District Judge  
The date for showing cause against the foregoing Order Nisi is extended to 6th July 1966.  
29th April 1966 Sgd. N. M. J. Rajendram, District Judge 39 27 & 4

**NOTICE**

The Public is hereby informed that the power of Attorney granted by me to one Mr. C. Canagasabai of Arali East, Vaddukodai to look after my land property 12 lachams situated in Kopay North near Pillayar Kovil (Jaffna Register No. 2457/30) is revoked and cancelled from date hereof.

He will therefore have no authority whatever to have any dealing with this property any more

K SINNATHAMBY, Now in Klang Malaya.

27-5-66

44, 27

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1832

In the matter of the intestate estate of the late Thambipillai Suppiah of Alaveddy North, Alaveddy

Deceased  
Annam widow of Thambipillai Suppiah of Alaveddy

Vs. Petitioner

- 1 Suppiah Vinayagamoorthy of Alaveddy presently of Coventry, England
- 2 Krishnapillai Gnana-sooriam and wife
- 3 Kamalawathy
- 4 Aiyathurai Navaratnam and wife,
- 5 Kanagambikathevi
- 6 Balambikai daughter of T. Suppiah
- 7 Suppiah Kugnesan
- 8 Suppiah Ambikaibagan all of Alaveddy North
- 9 Suppiah Inpanathan of Alaveddy North—a minor of the age of 18 years appearing by his Guardian Ad Litem the 10th Respondent
- 10 Sabapathipillai Mahalingam of Suthumalai North Manipal

Respondents  
This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 22nd day of March 1966 in the presence of Mr. K. Gnanachandran Proctor on the part of the petitioner and her affidavit dated 21-3-1966 and petition having been read:

It is ordered that the abovenamed 10th respondent be and he is hereby appointed Guardian Ad Litem over the minor the 9th Respondent for the purpose of watching his interests in these administration proceedings.

It is further ordered that the petitioner be and she is hereby declared entitled to have Letters of Administration to the Estate of the deceased abovenamed as his widow and that such Letters be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested in the aforesaid estate shall appear before this Court on or before the 8th day of June 1966 and shew cause to the satisfaction

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1506

In the matter of the intestate estate of the late Karthigesu Kandiah of Naranthanai

Deceased  
Karthigesu Kandiah Maniokavassagar of Mallakam

Vs. Petitioner

- 1 Vadamalar widow of Kandiah
- 2 Kandiah Kanagaratnam
- 3 Kandiah Mahendran
- 4 Kandiah Gengadaran
- Minor 5 Sarojini Devi daughter of Kandiah, appearing by her Guardian-ad-litem the 1st respondent

Respondents  
This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 10th day of July 1964 in the presence of Mr. S. Nadarajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been heard:

It is ordered the 1st respondent be and she is hereby appointed Guardian-ad-litem over the minor the 5th respondent for the purpose of watching her interest in these proceedings, and that the petitioner be and he is hereby declared entitled to have letters of administration to the estate of the said deceased to unless the respondents or any other person or persons shall on or before the 2nd day of October 1964 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of July 1964, Sgd. N. M. J. Rajendram District Judge, Jaffna

2-10-64 Time to show cause extended till 4-12-64.

Intd. N. M. J. R. D. J. J.

4-12-64 Time to show cause extended till 19-2-65.

Intd. N. M. J. R. D. J. J.

19-2-65 Time to show cause extended till 7-5-65.

Intd. N. M. J. R. D. J. J.

7-5-65 Time to show cause extended till 13-8-65.

Intd. N. M. J. R. D. J. J.

13-8-65 Time to show cause extended till 15-10-65.

Intd. N. M. J. R. D. J. J.

2-2-66 Time to show cause extended till 21-3-66.

Intd. N. M. J. R. D. J. J.

21-3-66 Time to show cause extended till 20-8-66.

Intd. N. M. J. R. D. J. J.

Drawn by Sgd. S. Nadarajah Proctor for Petitioner (31 27 & 3)

of this court to the contrary. And it is further ordered that the minor 9th Respondent be produced before this Court on the 8th day of June 1966.

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

Drawn by Sgd. K. Gnanachandran Proctor for Petitioner

(35 20 & 27)



Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO Testamentary Jurisdiction No. 864 In the matter of the Intestate Estate and Effects of Velupillai Sidamparappillai of Thumpalai, deceased Sidamparappillai Sivapathasundram of Thumpalai Vs. Petitioner Minor 1 Sathanayagi daughter of Sidamparappillai 2 Chellamma widow of Sidamparappillai both of do Respondents This matter coming on for disposal before M. M. Abdul Cader Esquire District Judge on the 23rd day of April 1966 in the presence of Messrs Rajaratnam and Durairajah, Proctors on the part of the Petitioner and the petition having been read it is ordered that the Petitioner be and he is hereby declared entitled as the son of deceased abovenamed to have Letters of Administration to the Estate of the deceased unless the Respondents abovenamed or any other person or persons interested shall on or before the 15th day of June 1966 show sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the 2nd Respondent be and she is hereby appointed Guardian ad litem over the 1st Respondent unless any other person or persons interested shall on or before the 15th day of June 1966 show sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the 2nd Respondent do produce the 1st Respondent in Court on 15-6-1966. The 23rd day of April 1966. Sgd M M Abdul Cader District Judge. Drawn by Sgd Rajaratnam & Durairajah Proctor for Petitioner (40 27 & 9)

NOTICE

IN THE DISTRICT COURT OF JAFFNA No-P/878 1 Sellappah Sockalingam and wife 2 Southaram both of 99, Point Pedro Road, Tinnavelly, Jaffna Vs. Plaintiffs 1 Mylvaganam Thambipillai and wife 2 Sivakolunthu both of 99, Point Pedro Road, Tinnavelly, Jaffna 3 Velupillai Muthuthamby of Potharayar Kovil Lane, Tinnavelly 4 Velupillai Kanagasabapathy Mudali Money order Department, C. T. O. Colombo 5 Velupillai Subramaniam of 88 Point Pedro Road, Jaffna 5 Velupillai Thambirajah of 99 Point Pedro Road, Jaffna Defendants. To the Fiscal Northern Province. It is hereby notified that action No. P. 878 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called 'Amarakkonarachyvalavu' situated at Nullur in the parish of Nallur. The defendants in the aforesaid action are summoned to appear before this Court on the 31st day of May 1966 at 10 O'clock in the forenoon. This 15th day of February 1966. By order of Court Sgd. N. Subramaniam Court of Clerk.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1799, In the matter of the intestate estate of the late Murugesapillai Kanapathipillai of Nainathivu Deceased Chellammah widow of Murugesapillai Kanapathipillai of Nainathivu Vs Petitioner 1 Apiramipillai widow of Kanthappu Murugesapillai 2 Murugesapillai Santhirasegaram 3 Murugesapillai Paramanathan and 4 Visaladechi daughter of Murugesapillai all of Nainathivu Respondents This matter coming on for disposal before N. M. J. Rajendram, Esquire District Judge, Jaffna on the 4th day of January 1966 in the presence of Mr. P. Kathiravelu, Proctor on the part of the petitioner and the affidavit of the petitioner dated 25th day of December 1965 having been read. It is ordered that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 14th day of March 1966 show sufficient cause to the satisfaction of this Court to the contrary. This 4th day of February 1966. Sgd, N. M. J. Rajendram District Judge. 14-3-66 Time to show cause Extended to 6-6-66. Sgd. N. M. J. Rajendram District Judge. Drawn by Proctor for Petitioner (34 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1834 In the matter of the Last Will and Testament of the late Sinnathamby Rajaratnam of Moolai Deceased Puvaneswary widow of Sinnathamby Rajaratnam of Moolai Vs. Petitioner 1 Sachchithanatharaneer daughter of Rajaratnam Minors 2 Rathananthamalar daughter of Rajaratnam 3 Rajaratnam Gnaneshwaran and 4 Kailainayaki daughter of Rajaratnam all of Moolai Respondents 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 N. Ehamparam Proctor on the part of the petitioner and the affidavit of the petitioner and the affidavit of the attesting notary and the witnesses having been read: It is ordered that the 1st Respondent abovenamed be and she is hereby appointed Guardian-ad-litem over the 2nd to 4th minor Respondents abovenamed for the purpose of these proceedings. It is further ordered that the Last Will and Testament of the deceased Sinnathamby Rajaratnam, No. 3370 dated 19th February 1965 and attested by N. Ehamparam, Notary Public, the original of which has been produced and is now deposited in court be and the same is hereby declared proved; and it is further ordered that the Petitioner abovenamed is the Executrix named in the said Last Will and she is hereby declared entitled to have Probate thereof issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 3rd day of June 1966 show sufficient cause to the satisfaction of this court to the contrary. This 24th day of March, 1966 Sgd. N. M. J. Rajendram District Judge. 27 20 & 27

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA No. 1835/T In the matter of the Intestate Estate of Pavalaretnam wife of A. Muttukumar Sethulingam of Valvettithurai Deceased A. Muthukumar Sethulingam of Sivan Temple Road Valvettithurai Vs Petitioner 1 Pathmavathy daughter of M. Sethulingam 2 Sethulingam Kalamohan 3 Sethulingam S v amchan all of Valvettithurai 4 Sinnadurai Subramaniam of K-duppulam in Tondamannar Respondents This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge on the 24th day of March 1966 in the presence of Mr. A. N. Velayutham, Proctor for the petitioner and the affidavit of the petitioner dated 6th day of March 1966 having been read: It is ordered a) that the petitioner be and he is hereby declared entitled as husband of the deceased to have Letters of Administration to the above estate and that Letters of Administration be accordingly issued to him and (b) that the 4th Respondent be and he is hereby appointed Guardian ad-Litem over the 1st to 3rd Respondents minors to represent their interests unless the Respondents or any other persons shall, on or before the 3rd day of June 1966 show sufficient cause to the satisfaction of this court to the contrary. And it is further ordered that the 4th respondent do produce the said minors in Court on the said date. This 24th day of March 1966 Sgd. N. M. J. Rajendram, District Judge, Jaffna Drawn by Sgd. A. N. Velayutham Proctor for Petitioner. 29 20 & 27

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 897. In the matter of the intestate estate of the late Vallipuram Rajalingam of Chunnkam east. Deceased 1 Sanmugam Vallipuram and wife 2 Sinnathangam both of Chunnkam east Vs. Petitioners, Theivanayagi widow of Rasalingam of Variyapulam in Chunnkam Respondent This matter coming on for disposal before O. Thanabalasingham Esquire, District Judge, Jaffna, on the 7th day of November 1960 in the presence of Mr. P. Nagalingam Proctor on the part of the petitioner and the affidavit of the petitioner having been read: It is ordered that the petitioners abovenamed be and they are hereby declared entitled to take out Letters of administration to the estate of the said deceased and that Letters of administration be issued to the petitioners as father and mother and as heirs of the said deceased unless the said respondent or any other person or persons interested shall on or before the 19th day of December 1960 appear and shew sufficient cause to the satisfaction of this Court to the contrary. This 7th day of November 1960. Sd. C. Thanabalasingham District Judge 14-12-60 18-2-66 Time to shew cause extended to 11th July 1966. Sgd N. M. J. Rajendram District Judge (36 20 & 27)

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Editor: R. N. SIVAPIRAKASAM