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JAFFNA, FRIDAY JUNE 2, 1972

### Comforting Contact Made at Colombuturai aged when he said "you are all good boys and

#### Lasting Lesson on Lofty Thoughts

(We have particular pleasure in publishing a hitherto unpublished article on the GREAT YOGAR GURU by a well known educationist who made the comforting contact with the Columbuturai Sage first as a student of teenage The writer of this illuminating article Mr. A. E. Tamber, former Principal of Central College is no more but his impressions of the spiritual leader are yet full of life. )

It was on a dusky evening in December 1922 after answering the last paper in the Cambridge Sepior Certificate Examination at the St. John's College hall, that the writer and four other school mates, all from Jaffna Central College. sought relaxa. tion in an excursion to Colombuthurai in the hope



gift of foretelling examitative poss and after nation results. The group sometime opened his eyes consisted of A. Philip His eyes shone brightly Selvaratuam now (dead), like the flaming eyes of the Chetty Street (now in the grip of his perso-

meeting a person with a of old. He was in a medi M. Nesadurai (retired a tiger at night. He officer). P. Cooke then started a torrential Selveratnam (formerly outburst of devotional Assistant Superintendent songs. He appeared to of Police, now dead), and bellow out the songs and T. M Z Mahamooth (re sentiments from the very tired Deputy Director of depth of his being It was Agriculture, Ceylon). As a rain storm of holy songs we slowly wended our for nearly two hours, and way along the Colombo- we and the others and the thursi road and reached whole surroundings were Swamiyar Road) junction nality and song When he the day had worn out and stopped singing it was it was dusk Under the a calm after a storm. cancey of the kerosine We stood almost unconsoil street lamp light sat cious of the rest of the a hoary personality. A surroundings. When he few elderly persons, ap stopped singing, he lookparently devotees stood ed around and laughed around him. We also join- loudly and gently asked ed the group of elders and us young people who we stood awe struck. The were and what we were seated personality app-seeking for. When we eared to be a holy man. timidly fumbled out that He sat cross legged with we were anxious to know white cloth round his the examination results about 18 years of age and waist. His wax like body he again laughed aloud. Cooke Selvaratnam just un and arms, silver grey He told us quite pleasant- der 16 years and all were beard and hair and his ly that he was not a impressionable lion like face, all sugges- fortune teller, but when with a slightly intellectted of a spiritual person- people asked questions he slity, skin to the Rishis snawered them as it oc.

cured to his tranquil mind. We were encourtherefore you must pass." As the hour was late, nearly nine o'clock, he advised us to go home

We bowed respectfully and turned back walked towards our homes. We did not talk much with one another. We were hushed into silence. We were convinced that we had met a holy man the like of whom we had never met before. We returned home deeply moved by the experience of meeting the holy man brimming with an unseen power.

During the following day or the day after P. Cooke Selvaratnam, T. M. Z. Mahamooth and I happened to meet together and talked about the holy man of Colombuthurai. An indefinable something in him fascinated us and captivated our inner being. We were drawn towards him and all three of us unanimously decided to go to Colombuthurai on the following Sunday afternoon to meet and to know more of the holy man. We kept to our decision and got together and walked towards Colombuthurai. We reached the Chetty Street junction and beheld the holy man, this time seated at the foot of the spreading Illupai tree. One or two elders were standing in front of him. He talked to us affectionately, as if he had known us for ages; but his conversation was not common stuff. He appeared to be expressing religious and philosophic truths in a simple way. There was no exposition or teaching. He just said a few things from the very depths of his being 'every burning word' he spoke was fuil of fire and wisdom. The words just went into our ioner being as unquestionable truths for all

Mahamooth and I were youths

(Over to page 6 )

THOUGHT GEMS OF Kalayogi Ananda Coomaraswamy

V. MUTTUCUMARASWAMY, B. A.

(Continued from our issue of 13-5-72)

(SOME SELECTIONS FROM HIS WRITINGS AND SPEECHES) - SELECTED AND ARRANGED

- 1. Thirty years ago my father was the leading Tamil in Ceylon and it will recur to most of you that he himself had become exceedingly westernized. At that time it was necessary both that we should in some measure adapt ourselves to a changed environment and also prove ourselves capable of equalling the attainments of Western men on their own lines. Had he lived I cannot doubt that like my cousins, Messrs. Arunachalam and Ramanathan, who also at one time trod the same path) he would have seen that we were liable to evershoot the mark and he would have been the first to preserve and protect the national ideals and Eastern traditions with which our lives and those of our forefathers are inextricably bound up. It is therefore fitting that his son shold carry on such work. Of my mother I may say that it was her hope that her marriage with my father would contribute to a better understanding and sympathy between English and Tamils for whom she felt great admiration and affection and I may say I am now working for a cause which has her fullest sympathy.
- 2. I was not bred on Indian soil, yet now when I go about my friends in India. I often find they quarrel with me because I am much too Indian in my ways of thinking for their anglicised tastes.
- 3. If I were not getting solid food out of scholarship: I would drop it tomorrow, and speed my days fishing and gardening!
- 4. Every man holds dear his homeland. As for me, my love for India is my destiny. I feel for her what a child feels towards her parents
- 5. Look at this house. I don't have a radio because I can't stand one. The longer I have lived in the United States the more Indian I have become and therefore I shall be happy when I settle down in India.
- 6. My wife and I are returning to live in Northern India for the rest of our lives. This will be by the end of 1948. We mean to live in retirement. I shall not take part in any public functions or affairs whatever but individuals who wish to do so will be free to visit us.
- 7. Be yourself, Follow Mahatma Gandhi, Bharatan Kumarappa, D. V Gundappa. Abdul Kalam Azad, Abdul Gaffar Khan and Sri Ramana Maharishi. Co-operate with such men as Earl of Portsmouth, George Bourne, Wilfred Wellock, Jean Giona. Fernando Nobre. Why consider the inferior philosophers? Be not deceived: evil communications corrupt good manners.

(To be continued)

#### THOUGHTS TO BE TREASUEED

In the Void of Nailur doth He perform the Dance,

Our GURUNATHAN, the ever resplendent One.

He who sees averyone in Himself.

He tolerates not deviation from norms.

-Natchintanai



ம் மக்கிவாயின் குரணமுக் கல்வியும் **ச**சச்சிவாயவே நானற் விச்சையும் நுடிச்சினாயவே நாதவின் நேத்துமே நமச்சிவாயவே நன்னெறி காட்டுமே Besid ppassad,

Winds Organ

FRIDAY, JUNE 2, 1972

SYMBOL OF SPIRITUAL SERENITY

Paninsula, nay the entire, ratnam, Commercial Tes-Island, not like a colossus oher, Jaffna Central Colbut as a guardian angel, lege and to tell him that a Sannyasin whose form, the swamy had directed features and conduct re- me to go and borrow flected the enlightening books from him, (K. glow of spiritual serenity. Navaratnam) and to read Yogar Swamigal. as he them. The next day after was reverentially called, school I accosted Mr. K was in every sense a Guro Navaratnam who though for he saw the world as a teacher in the same Supreme Truth. He deve- to do with him before form of spiritual wisdom home. are but the enlightening interpretation of the etlime.

## Conforting Contact Made.....

( From page 5)

ual turn of mind just on We little realized that when we went and met

every Sunday afternoon a page and asked me to sit down and read it aloud. I sat on one of the roots of the Illupsi tree at a slightly higher elevation than where the Swamy sat. This did not please the elders. The Swamy saw their faces and laughed aloud and said, 'just let the young man feel free and listen to what he reads.' I read the passage "Every action has its reaction ......

After I had finished reading the passage, he asked me if I was interested in reading books-On my answering in the affirmative, he told me There strode across the to go and meet K. Navathe expression of the school, I had very little loped spiritual perfection told him rather bluntly as he was able to direct that the Colombuthurai his illumined intellect to Swamy bad directed me the realization of the to go and borrow books Supreme Reality. All the from him and read. Mr. time he sang the praises Navaratnam had always of Parameshwara ignoring struck me as a stern man the unreal and perishable with a rigid coun enance. things. The lofty thoughts When I mentioned the that lingered in his name of the Swamy, be majestic mind became the softened, smiled and lookelevating subject of the ed on me benignly and The Divine Thoughts that me"; he then beckened me tower and left me. radiated in the fertile to accompany him to his

saintly message he had Kalaippulavar Veethy) young lawyer. given to mankind in the Mr. Navaratnam led me

piercing words of wisdom. a sense the father of little he said, save certain and ineffable." One afternoon he had a Hindu renaissance and characteristic and crisp volume of speeches of Indian National revival statements of eternal the swamy would some Swamy Vivekananda in I saw also pictures of truths - " as single times recall with emmohis hand. He opened at other Indian National was suffuit' (It was tion, how he met his Guru leaders of the time. On all over long, long ago), Chellappah Swamy in entering the room which 'ஒரு பொள்ளாப்புமின்லே' Nalur Chel'appah Swamy was both a sitting room (there is nothing wrong who pretended to be a and a bed room the largest with the world). The mad man to the world, he piece of furniture I saw Swamy would often ad said, accosted him on a was an almyrah full of monish him wonuguru dark night in the sacred books. The environment 25 (keep your mind precincts of this humble home took calm). Sometimes when challenged him and conme by surprise. It looked it was late in the night quered him body and soul like a small Ashram de- the Swamy would accom- and made him his spirivoted to Indian National- pany him and leave him tual slave to the rest of ism, Hindu culture and at the Chundikuli june his life. He always desreligion. Mr. N left me tion. in his room wondering and pondering when he of tea for the two of us. the 'ane on the Clock would laugh saying, "you As I was consuming the Tower Road. He used to fellows must you necestea she very kindly in- accompany Mr. Navarat- sarily fill your stomachs." quired from her son who nam to Chapel Street and On certain days the Master's son. After a lege), and himself stay in the southern side of the lovely lines characteristic and said 'Oh! the Swamy religion. He then escort and where a few other with his Guru as days of cally called Na chinthanai, asked you to go and meet ed me up to the clock young people used to spiritual revelry, and

> He had met the Colom- presence. buthurai Swamy, first in On the way he inquired the company of Chellap-

as we entered. On the himself to the Colombu- pai, Jaffna Central Col- conscious of the surround-

him his spiritual Guru. later Asst Supdt. of Sur-He used to recall with veys, as young men just emotion his visits to the employed, were the occuthe threshold of maturity. of Mahatma Gandhi drap- of meditation and con- young people also used to

After the writer came to world consciousness returned after a light to know the Swamy in living on the minimum wash and resumed con- 1923, early in the morn- physical sustenance When versation with me. His ing the Swamy used to they, the disciples felt mother, a lady with a walk briskly along the hungry and cooked a rice Madona like face appear. Main Street and go to Mr. meal he would walk in ed with two brass beakers Navaratnam's home in and kick the pot and the visitor was? He re- leave him in the Percival Swamy would get lost in plied that I was Tamber Hall Jaffus Central Col- meditation in his but on while Mr. N opened his the short eats stall run road and on the northern almyrah of books and by a good man Mr. Chel-side on the steps of the invited me to have a look lish. He would sit quiet building in which the at them. I found they and occasionally throw temple car is housed, the were all books on Hindu cut a few pearls of wis-disciples also would sit religion, philosophy and dom to those who hap- and meditate. For hours Indian culture The books pened to be before him. they would forget the were all relevant to the Mr. Navaratpam, during world and be lost in the birth pangs of the Indian his free period used to go repose of M ditation. Nation. On my asking out of his class and enjoy When the Guru returned him to choose a suitable the presence of the to himself he would roar book for me he picked Swamy At the end of in laughter and they out the book entitled My the school day the Swamy would awake to them-days and Dreams by Ed-would accompany Mr. selves and laughed back ward Carpenter. We then Navaratnam to his home aloud, true to the dictum talked about the Colombu- and both of them would of saint Manickavasagar thorai Swamy, of Swamy return to the esplanade difficult, applicati Cambina Vivekananda whom Mr. ( Jaffna Central College ... With a glow of inward N. regarded as a giant in grounds ) and remain happiness he would des-Indian philosophy and mear the Clock Tower cribe the life be spent share in the benefit of his peace and bliss.

thurai Swamy who was to lege, and Mr. K. Ayaru walls of the small veran-swamy, the spiritual de-pants of this building, dah of this cottage I saw lights he enjoyed in his Mr. K. Navaratnam mya large size pencil sketch presence, the long hours self and a few other ed in a turban, tunic templation in the Swamy's go there and enjoy the loat and dhoty as he hut and the joy that presence of the Swamy. face to face the holy man livessed at the time he welled up as the Swamy The Swamy would talk he had conquered us for ived in Durban, South poured out his sole stir- little, sometimes mediall time. After inquiring Africa. This made me ring songs of spiritual tate and then sing in his from each of us the faiths realize that the teacher adoration. He said that characteristically spirit-we belonged to he advised of Commercial subjects the Swamy often advised ed manner, the sacred us to return home before was an artist as well. I him to 'look inward' and songs of the Saiva saints. dark and the Christians came to know later that to 'ask within' when in The hours spent with the to attend evening service. he was a composer of doubt. The Swamy, he Swamy in those days were The three of us conti-songs too. On arother-said at the time, was in a hours of peace and joy. nued to visit the Swamy side of the wall there was state of perrenial joy and During these long moa picture large size) of it overflowed and filled ments, one forgot the and remained with him Swamy Vivekananda The those in his presence. The world enjoyed an inward and listened to his soul Hindu monk who was in Swamy would speak very happiness, indefinable

> of Nallur, cribed his Guru as a fiery spiritual personality, lost meet the Swamy and incessant experience of

The Swamy like all On non-working days, spiritual men and Sanivaernal Truths embodied in as to how I had come pah Mylvaganam of Ala-specially Sunday after sins (men who had rethe Saiva Scriptures and to know the Swamy. We veddy, then a teacher at moone the Swamy used to nounced the world), de-Sashtras. The Great Guru walked along the Clock Ramagathan College and spend on the upper floor lighted in long walks. was a guiding star, a Tower road and turned T. N. Suppich of Vannar- of the two storeged build- He would walk accomguardian angel. Let us into a small lane to the ponnai, an intellectual ing on the beach road panied by a few devoted. refresh ourselves with the east (now known as and nationalist minded (now occupied by the followers - K. Navarate Grand Grand Hotel, a nam would often accomfew yards to the west of pany the Swamy - walk form of NATCHINTHANAI to a humble cottage on From that day he said the old Post Office. J. C. fast slong the trunk roads and make our lives sub- the right side of the lane that he had surrendered Charles, later Vice Princi at a fast pace almost un-

ings, indifferent to sun and joy that passes all or rain, to some desti-nation not always previ-Swamy appeared for all ously planned After some practical purposes as one miles the group would who had attained a multihalt at some temple or dismensional conscioussome devoted friend's ness, time and space had home, and return to his no meaning or reality for hut in Colombuthurai him, only the absolute, only by night fall. Dur the ineffable existed for ing these long walks a him. He had gone through significant halting spot the mystical experiences for the Swamy was the of awakening, illuminaspiritual Oasis, home of tion and full enlighten the well known woman ment all in one stride. saint of the time, Sellachy For the rest of his life he Amma of Chunnakam appeared to live in the This noble lady had re- world in utter detachment nounced the world entire- of body consciousness and away of her husband in a super conscious state and devoted her mo- of perrennial enjoyment ments and her days to and knowledge, of his life intense spiritual life with- of the spirit. Some years out leaving the portais of ago the writer sought to her home by the flowering borrow a few books on of the inner self had been Zen Buddhism from the blessed with all the spirit- late Mr. K. Navaratpam. ual guidance necessary, Mr. Navaratnam, when he by visiting apiritually en- lent the books made the lightened guides so as to significant remark "you attain the highest illumi- who have known the life nation and enlightenment. and experience of Yoga fection and compassion to Great Guru was born in singing of Thirumprai. When the Swamy halted Swamy, what are you occasionally at the home trying to learn from Zen of this spiritually enlight- Buddhism? ened lady; seeing them together and listening to their discourses was a of spiritual Gurus, like most blessed experience the mosks of Zen Budfor those devotees yearn- dhism had little to do ing for higher things in with any kind of institu life. It was a case of two tional religion. They had dazzling lights flaming no monastries for the obside by side and two servance of re igious rouoracular voices speaking tine, and of the teaching eternal firuths and gripping the en ironment logy. The Yoga Swamy with a power arging the line of Saniyasins like

world of today-At this stage it may be helpful to record the way of life of this unique persomality. In his external appearance he preferred to be a common man peace and perrenial joy wearing no suffron cloth or any other symbol of a Higdu sadbu or ascetic. ் உண்டு உடுத்தி உவகத்தே ர் போல் திரியும் கொண்டக்" ... was the ideal Yoga Swamy practised. But in his inner life he had achieved perfect renunciation and was a sanniyasin bold. Heliterally never thought the morrow. Like who the reality. It was somethe morrow found him his physical needs. He never sought his physical needs, neither asked nor bigged desilery questions or an about the ricinity of the provided by devotes known and unknown His physical needs have the same was the result of spontaneous exfoliation of his grithmal personal the holy toneh of his Guru and guide. It was like and outwardly sheen his inner-atomic explosion when his inner-mers being found itself in possession of a transcentendal expression of a transcentendal expension when his inner-mers being found itself in possession of a transcentendal expension of a transcentendal expension of a transcentendal expension when his inner-mers being found itself in possession of a transcentendal expension of a transcentendal expension when his inner-mers being found itself in possession of a transcentendal expension when his inner-mers being found itself in possession of a transcentendal expension of a transcentendal expension of a transcentendal expension of a transcentent of the summature of the expension of a transcentent of the summature of the expension of the morrow. penemus, of existence, enlightenment.

present from beginning to was then actived that the more bie and deep spiriintelligence and bliss, an Yegs. Swamy's tracs- end and the bajanai was Swamy and K. Naverat- tusl experience in his life. intuitive awareness of the forming influence of his a source of inspiration nam were standing face to

after the passing world consciousness but

The Yoga Swamy's line of philosophy, and theo. life of the spirit in the the Zen Buddhist monks were just wholly men of renunciation odminieta who found no happiress or peace in this world and had inwardly dedicated cing after a virulent at has been the central site dents while their life to the quest of through a life of meditation and contemplation. The Yoga Swamy would say "don't you try to the writer and the late Another spot that used study of English and enforce your pace of spirit- Mr. Thiruchittampalam to be the Great Guru's forcing in course of time to blossom like a flow r". was right with one good the home of Mr. Navaratblow the awakened dis-Like ciple would experience be brave and to fear noth- votces of the Swamy who and steady. They stood unto the birds of the air the reality. It was some- ing. In the late twentice used to attend the baja- steady and gazed at one

absolute, a state of person companions and devotees not only to the children face almost straing at one

was solely by the way of personal touch, his elevating companionship and the magic spell of his magnetic spiritual power and personality. Generally his presence and companionship purified and infused a powerful urge to a pure way of life, to a life of service and dedication to noble causes. Even those who had no inclination to an intensely spiritual life devoted their leisure discarding a life of pleasure and luxury and devoting themselves to a life of service and sacrifice. The leaders and young men and women who were in the van guard of the Hindu education movement and the prohibition movement of the twenties were inspired in their public work and life by his prese ce in their midet and by his encouragement.

remarkable degree of af-ing point because the the chief item after the his disciples and devotees a humble home in that both individually and in sacred groups. When his de-Kandaswamy Temple is voted disciple K. Nava then significantly the Second Language ratnam was laid up with a venue for the commenmost malignant altack of eing prayer. The next to Tamll Students typhoid fever, in 1925 the stop for prayer is at Swamy would daily visit Thurkkai Amman Temple his home and remain for |- (8 a. m.) of which the hours and was a source of Great Guru had several has been holding a numinspiration and encour- occasions to remind his ber of meetings in the agement to the patient in disciples for the need for various electorates to exthe first instant and to renovation. At 9.30 a m. plain to the people how the physician (the famous prayers will be conducted the New Constitution has Dr. C. Muthucumarul and at Mallakam Palam Pills i- ignored the rights of the to the friends (Mr. C. yar Temple in front of Tamils. U. T. F Mylvaganam and others | which the Great Guro think that and relations who nursed used to have spiritual ported move the patient. Again in the talks with his disciples. Government year 1946 when Mr. Na- At Kathiraimalai Sivan pose Sinbala as Second tack of theumatic fever for similar celebrations, Sinhala students see the Swamy, and when a m.) ual development, aflow it informed the Swamy late favourite stop - Vairava Sinhala as medium of ins-He would say in mystical desire, he (the Swamy) mamadam will receive the the North and the East. language, that if the time very benignly went to nam and exhorted him to but also to the few de another and standing rigid

# Pilgrimage on Foot to **Prayer Meeting**

#### Salutation to Yogar Swamy's Sacred Feet

#### Centenary Ceremony on June 3

In humble memory of the memorable occasion on which Yogar Swamigal was born-ten decades ago - the devotees and disciples of this great Saiva Savant have organized a pilgrimage on foot starting from Maviddapuram Kandaswamy Temple at 5 30 a, m. on June 3, 1972 and reaching Sivathondan Nilayam at 5 p. m.

activities which are en- and 6-30 p. m. tirely based on the teach | Recital of Natchinthaings of the Great Guru.

The Swamy showed a tual eminence is the start. the Great Guru-will be surroundings.

The program for June 3 pilgrims at 4 p. m. Pra-1972 has beed arranged yars at Kokuvil Puthu to suit the ideals of the Kovil and Nachchimar Siva Thoudan Nilaya Kovil will be between 6

nai poems - exquisite and Maviddapuram of spiri- inspired expressions of

# Sinhala as

The United Tamil Front varatusm was convales- Kovil (Chunuakam) which Language of Tamil stuand one night felt physi. special a bishekam will be English as their Second cally and mentally ex. conducted followed by Language is in effect a hausted and yerned to Maheswara Poojah (11 way of denying the Tamila facilities for at night of the patient's Swamy Temple-Marutha truction in the schools in

To be continued

#### The Soul of Character

V. SUBRAMANIAM Saiva - Pulavar

(Continued from last issue) Then what motive can to minimise his weakness for maintenance of excel-uniform and holy like lence in character? Is Him. If he does all these all the trouble undertaken he knows that he pleases regardless of reward? To Him and gains His love admit it would be not to Divine Love is an invaluunderstand human nature. able treasure - a treasure A Sanskrit sloka says not easily gained. What "Even a fool does not will he not sacrifice for take up any task without that purpose? This is the 2 William Jey Jeyarajah a motive of any kind." motive for all great men's The reward or motive is self sacrificing labourscertainly something which a motive which was not to the casual observer is tangible to the casual obnot clearly visible on the servers. To try to be good surface. This motive we and holy like God and shall here inquire into

vastness of the universe ness. Sincere and unand the monstrous forces ostentations religiousness of nature, man finds how of this description is at imperfect and weak he is the basis of character. The infinity with which he is surrounded on all sides and the myriads of there character is maintained; where it is not, worlds that he sees in the character also fails. From this it is evident that convince him of his little religiousness is the essence ness. Added to these, death and birth and supplying to the latter its disease over which he is strength and sap and unable to ex roise control maintaining it unshaken. drive his weakness still more home into his mind. Instinctively he discovers that there must be someone behind, who is the author of all these, who upp woundant when i supervises and controls and in the end comsumes them all. This discovery arises from the religious instinct implanted in அந்தன் ஆண்டு தன் அடிய சிற man. This very naturalness of the instinct confirms the truth of the; divine Existence. idea thus avoused gains Sisse Lu BongaupGain strength by clearer vision டிய பொருள் பசதெனில், which is got by revelation. a நமணமுற்ற பூவினிலிரும் து The self naturally icclined towards the Divinity போன்ற இருந்து, ஐப்புவன் approaches Him more and கனசுவ் பற்றப்படாத தன் more by clearer percept sometime a Greater Que of 24 2 tion through knowledge கோக் காணுகல், அப்பரம and through love and Gurado & aron apular Low knows no other life but astar ag a sauce Bont s in Him. To make at கடங்கைக்கொடத்த முறை tempts, bowever faint பிரே அதுபகித்தொழியும் they may be to be like and a smiantin Gon pain Him to work like Him believ Borseywan, upus and thereby to please derange sindly promise Him becomes the corse and the second substitution of the line of the land substitution of the la man of a higher order its united some gires to imitate the living gord in every respect God's coming down to within the biocoming flowthe earth and working for er, the meaning of his the elevation of man is a frame no most al mind can grand sacrifice. So like neach the Being infinite. Him he wants to make I hat Being I knew nort

and He is holy; he tries | 1 Mathespillai Jesuthasan the es and thereby to be 2 Winefreds both of No.5, endeavour to please Him In the midst of the charity is real religiousof character, the former

> உற்ற ஆக்கையின் உறுபொருள் கறுமைய் எழுதரு கூறறம் போல் பரம்போருள் அப்பொருள்

பாரே திடும் பித்தர்செல் தெளியாமே the Parish of Chuudikuli கூட்டிய அதிசயங்கண்டாமே

இகன் பொழுள் -- (வினேக் The G FLAS aut & Ceris எழுகின் ம வாசக்கையுட்

Like fragrance nid what eacrifice he can I frusted words of fools God is inlinite virtue, that plack the fruit of intimite wisdom and imfi- deeds From sensual denite mersy; he tries to sire (snare) to save. The caltivate these qualities, Father Made me His, and to tibe measure he can joined Me to His saints. God is josinite love; so he Such wonder have we cultivation love There in sem-1

uniformity in God's ways (Translation by G. U. Poper

NOTICE

In the District Court of Jrffna

No. P/1454

and wife

St. James East Road,

Plaintiffs Vs.

I Praexceda widow of A. F. Xavier of No. 16. 6th Cross Street, Jaffna Mather

3 and wife Grace Pushparance Mather both of "Poongavanam" Mani-

4 Mahendran Wignarajah Alagaratnam and wife by mercy, truth and 5 Annapooranam Alaga ratnam, both of 203/8 Asservatham Laue.

Hospital Road, Jaffna Defendants

It is hereby notified that action No P. 1454 has been instituted in the 5 Thurairajah Mages-District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Kurusadiyan Valavu Piranchivalavu and Chuwan Valavu" in extent 1 Lm. v. C. and 17, 1 Kls,, but according to possession 1 Lm. V. C and 17, # Kla. situated at Kadayathers in Vannarpontisi South - West, Vannerponnai Parish aocording to deeds but now பெற்றவா பெற்ற பயணது நுகாந் rituated at Karaircor, in

> The case is fixed for the Statement of Claim of the defendants and publication on the 16th day of June 1972.

This 25th day of February 1972

> P. Sathasivaratnam Clerk of Court

#### HINDU ORGAN INTHUSATHANAM

ANNUAL SUBSURIPTION RATES

Inhand

Rs. ets. Buglish 10 00 Tamail 3C 00 English & Hamil 15 00

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Advertisements: Order Nisi Rs. 20-90

> Over 1 column additional fee

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction Testamentary Jurisdiction No. 2799

In the matter of the intestate estate of the late Sivaprakasam Thurairajah of Kockuvil West, Kookuvil

Thurairajah Thalayasingham of Kuala Lumpur Vava Sahib Meeran Mohideew by his Attorney Aru. mugam Thuraisamy Thurainayagam Kockuvil West

> Vs. Petitioner

1 Thursirajah Vijassing-

2 Thurairajah Sivapackiam

3 Thurairajah Gunasingham

4 Thursirajah Nageswary

6 Thurairajah Pusphadevi all of Seremban, Malaysia by their At-West, Kockuvil

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jalina on the 6th day of March 1972 in the presence of Mr. C. C. Somasegaram Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner baving been

Petitioner be declared entitled to have Letters of him and such Letters of the Respondents or any person interested therein shall appear before this court and show shall appear before this sufficient cause to the satisfaction of this Court to the June 1972 and show anglenient panse if any to the contrary

This 6th day of Marco 1972

Sgd A Vythialingam Sgd. M. M. Sultan District Judge, Laffina Promor for Petitioner

21 26 & 2

Printed and published by Mr. M. Mylvaganam residing at No. 2 (Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalans Subhai, Jaffins, at their Press the Saiva Prakasa Press, 450 K. K. S Beid Wa nasyonnal, Jafina on Briday June 2, 1972

Editor R. N. SIVAPIRALASAM

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 1858

In the matter of the Last Will and Testament of the late Haji Ummusalma wife of Vava Sahib Meeran Mohideen Sultan Abdul Cader of Main Street, Jaffna

Deceased

Mohideen Sultan Abdul Cader of Main Street, Jaffna Executor

Jahaner: daughter V. M. M. S. Abdul Cader

2 Haji Hameeda wife of A. T. M. Uvais of No. 76, Stace Road, Grand Pass, Colombo and

3 A. M. Yusoof of Jaffna · espondenta

Jehanara daughter of V. M. M. S. Abdul Cader of 63, Main Street, Jaffna

> VB. Petitioner

Haji Hameeds wife of A. T. M. Uvais of No, 76, Stace Road, Grand Pass, Colombo Respondent

This matter coming on for torney Arumugam Thu. disposal before A. Vythialinraiswamy of Kockuvil gam Esquire, District Judge, Jaffna on the 3rd day of Respondents March 1-72 in the presence of Mr. M. M. Sultan, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 24th day of November 1971 and petition of the petitioner dated the 24th day of November 1971 having been read:

It is ordered that the Last Will bearing No. 9015 dated 30th November 1960 and attested by S. ?hirunavukkarasu Notary Public the original of which has been produced and is now depoaited in Court be and the It is ordered that the same is hereby declared proved and that the peti-Sioner is the named therein and that she Administration issued to is hereby declared entitled Probate thereof to have Administration be issued issued to her accordingly to his Attorney above unless the respondents or named accordingly unless shall on or before the 7th

This 3rd day of Merca 1972

Sgd. A. Vythialingam District Judge, Julius

Drawn by

23 .26 & 2.

aragala spra Gois welang aris nama Caringong real sine gooder gedies arige staves upie Caris sponichand nils tumma-Osta men il II dangs aus Gudori.