

For Your Printing

Price 20 Cts.

SAIVA
PRAKASA
PRESS

INTHUSATHANAM

(THE HINDU ORGAN)

[The only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAY

Estd. Sept. 11, 1893

FOR YOUR
BOOKS
CONTACT
Saiva Prakasa
Book Depot

PHONE No. 358

X

JAFFNA, FRIDAY JUNE 22, 1973

X

THE MIND

BY

M. ELIATHAMBY, B. A. (Lond.)

The mind and body are so inter-related that any disturbance in the normal condition of the one affects the other. Any mental affliction causes physical inertia, restlessness and even loss of appetite for food and any ailment of the body causes impatience and disturbs the mental harmony.

The mind is the seat of thinking. The physical activities too are determined by the mental processes. Perception which is a sense reproduction enables the mind to receive knowledge from the outside world. The three mental processes, Knowing, Feeling, and Doing are always active except in sleep. Any object which fascinates the mind kindles it with a sense of feeling sometimes resulting in an enamour for it and inducing a person to action. The overwhelming passion for a thing blinds him to dire consequences, over which, it may be too late for him to regret. So when sense impressions dawn in our mind incessantly we should have our power of reasoning to exercise itself fully before the feelings resulting from them stir us to action. One has to be beware of the mind drifting according to the whims and fancies created by the sense reproductions. The Will should be the king over the domain of the mind always amenable to absorb whatever comes to it and the Will should exercise a control over the mind before translating the thoughts into action. Those who have a strong Will power only, can refrain from doing things which are repugnant to others and to his own conscience. A man with a right way of thinking receives the approbation of his action from others.

The mind is the repository of knowledge. The knowledge acquired through the senses by the observation of nature men

and matters and through reading and listening gets accumulated in the mind which has an infinite capacity for receiving and storing it. There are traces left in the mind by repetition and frequent thinking of the same thing and it is essential for everybody to harbour wholesome thoughts in the mind instead of making it a devil's workshop where vicious and unclean ideas breed hindering man's progress towards the path of spiritual salvation which should be the goal of the human beings. Knowledge that gets stored up in the mind proves useful to human beings not only in this world but passes on with certain faculties of the mind such as Bhuddhi, Dhadbuva, with the Atma in its ethereal form. This mind is the instrument with which one can reach intellectual heights.

Nobody knows where the mind is located. Mind is not a part of the physical body. It is spiritual. It cannot be perceived from without or by dissection of the body. It is a power lodged in human beings by the Supreme Being to enable man to know and understand things in their proper perspective. It arouses feeling both good and bad. The knowledge that accrues to us from life's experience helps us to foster noble feelings and to develop a sentiment of love for all beings created by God. It is such a sentiment that will help a man to cherish undying love for all and to do noble deeds which may live after them.

The mind is the abode of peace. Such state of mind is manifested in the infant state of the human beings. Just as still water in a pool is disturbed by a stone to form ripples so is the mind of human beings becoming disturbed, as worldly matters find en-

(Over to page 8)

Scientific Theory on Idol Worship

Idol worship cannot be considered defective. Latest scientific theories indicate that a devotee's soul gets attuned to the proper wavelength in ether and recaptures and experiences the intensity of spirituality that is ever present around the idols. As sound that is once created never dies, the hymns rendered by great saints, while paying their obeisance before the idols, remain immortal by divine grace. It is to preserve divine grace. It is to preserve these sound waves that the Garbhagrhamas (sanctums) of temples are so cleverly built. As per this view, Nayanmars, and Azhwars were able to perceive God in the Vighras which virtually spoke and communicated with them. Devotion to God by the Bhaktas had reached such a peak of inebriation and ecstasy that they assumed the attitude of 'Prema' and even sympathised with God's imaginary sufferings.

Tiruvachagamani Sri K. M. Balasubramaniam in his discourse in Purasawakkam said, Vikrama Pandian realised, by his own experience, the difficulty in adopting a particular stance while performing a dance and compelled Lord Nataraja to change His usual posture. Kannappa Nayanar imagined that the right eye in Lord Siva's idol was bleeding and to stop it, plucked his own right eye and planted it on the image. When this was to be repeated with the left eye, God emerged from the Lingam. On account of this highest form of worship demonstrated by Kannappa Nayanar, even Saints Thirugnanasambandar and Manickavachagar considered it a privilege to fall at his feet. God can be seen in Nature, in living creatures, in human beings among devotees, in oneself and in images in temples.

(From the 'Hindu'
June 6, 1973)

The Teachings of St. Kumarakuruparar

(Continued from last issue)

In one of his works he had indicated to the people of the world a message as to how they can lead a happy life.

He says:

செல்வமென்பது சிந்தையின் சிற்றடி
அக்கா நஞ்சு வென்பது துவா வெண்ப்படுமே

'Real wealth is contentment. Insatiable avarice is the cause of unending poverty.' If one grasps the true significance of these noble lines one need not feel miserable in life. To illustrate the truth of these noble lines the story published in a religious journal as to how an American philanthropist sought the help of a Rishi in India to obtain from him a Sparisa - Veedi - a stone which can turn iron into gold - is given below.

An American Philanthropist came to know that the Philosopher's (Sparsavedi), which can turn iron into gold, can be had from the Rishi, dwelling in the Himalayan caves. He lost no time in going over to India and contacting a famous Rishi in Uttarakasi. He most humbly appealed to the Rishi to grant him a 'Sparsavedi', with which he would convert all the iron in the world into gold and distribute the same to all the poor people and thus wipe out poverty altogether. The Rishi very much appreciated the pious wish of the American and said that the formula for the preparation of the 'Sparsavedi' is contained in the Pala-Patra (Palmyra leaf) texts and it would take at least a fortnight to trace out the formula. In the meanwhile the Rishi asked the American to go about the country and see important places and then approach him. He would by that time keep the 'Sparsa Vedi' formula ready. The American was very happy at the prospect of such an early fruition of his

ambitious project and started on a country-wide pilgrimage.

After visiting a number of places, like Agra, Mathura and Brindavan, one day, he was on his way to Bombay. A beggar clad in rags entered his compartment and approached him for a coin. The American pitied him and gave him a 50 paise coin. The beggar was overjoyed and expressed his profound gratitude at the gracious charity and said that it was equivalent to a thousand rupees to him, because nobody had ever given him as much. In the same compartment the American entered into conversation with a Bombay business magnate, who appeared very moody. On being questioned as to why he was so sore at heart, the Bombay man said that he had lost two lakhs in his business and so felt like committing suicide. The American asked him again as to how much bank balance he still had. The gentleman replied that he had still eight lakhs. The American was surprised to find the reaction of these two individuals, the beggar feeling extremely delighted to receive a paltry 50 paise coin and the lakhier, who had still a bank balance of eight lakhs, feeling so miserable. He began to reflect seriously on the relative values of money, conditioned purely by circumstances. He then saw different places of interest and at the end of the fortnight, went to Uttarakasi once again and had an interview with the Rishi. The Rishi received him cordially and addressed him thus, "Well Sir, how is India? What are your experiences? By the by, what were your feelings about the reactions of the beggar and the lakhier, whom you chanced to meet on your way to Bombay? How overjoyed was the beggar to receive a paltry 50

[Over to page 7]

THOUGHTS TO BE TREASURED

மாதர்ப்பிறைக் கண்ணியானை மகையான் மகனொடும் பாடிப், போதொடு நீர்சுவர் தேத்திப், புகுவாரவர்பின் புகுவேன், யாதுகுவடு படாமல் ஐயாறு அடைகின்ற போது, காதுமடப் பிடியோடும் களிற்றுருவன கண்டேன், கண்டேன் அவர் திருப்பாதம் கண்டறியாதன கண்டேன்.

When I reached Tiru Iyaru unscathed, following devotees who,—singing the praises of the Lord adorned with the beautiful crescent moon and garlands and of the Lady of the Mountain,—worshipped with flowers and (consecrated) water, lo! behold! I saw the Elephant appear with the lovely, modest She-elephant I saw His Sacred Feet. I saw things never seen or known.



மகிழ்ச்சியில் ஐயாறு கண்டேன் மகிழ்ச்சியில் நானறி விக்கையம் மகிழ்ச்சியில் நானறி தெர்த்தேன் மகிழ்ச்சியில் நானறி கண்டேன் மகிழ்ச்சியில்.

Mindu Organ

FRIDAY, JUNE 22, 1973

DINDIGAL DECISION DRIVES TAMIL NAD BACK TO PROHIBITION

It was freely commented in a post-election survey after the Anna D.M.K. had wrested DINDIGAL seat from the ruling D.M.K., pushing it to third place behind the Congress (O), that women voters had the final say and that the issue of the D.M.K. giving up prohibition figured prominently.

Now reports from the political parties of South India indicate that the D.M.K. has become conscious of its anti-Gandhian activity in giving up prohibition and has begun to feel that prohibition must be re-introduced at least in stages. It is of great import that the voters of Dindigal could exert such a powerful influence indirectly by their strength of voting as to make the D. M. K. Government admit its faulty step and to reconsider the question.

Public opinion is the strongest weapon in pure democracy. It can always make the powers that be bend to the working of the common man's mind. Of course in a dictatorship there is no room for public opinion and even if there be anything like

it it will be a stage-managed one. Hence the valuable lesson of the Dindigal decision. The wailing mothers, wives and sisters of Dindigal who had suffered mental agony, physical pain and financial distress by their males being able to procure liquor without let or hindrance, had chosen the best weapon to deal such a blow to the Ruling Party as to make it realize its mistakes, lapses and faults.

Prohibition in Tamil Nad was the priceless product of Gandhian patriotism. The Congress introduced it in Tamil Nad to show the efficacy of the scheme as a powerful means to preserve the fruits of freedom. The whole of Tamil Nad was then a land of contentment and moral magnificence. Once Prohibition was removed and the people were given the chance to become uncompromising addicts to drink, the general decay had started. No better evidence of the discontentment and distress can be adduced than the overwhelming victory for those who voted for prohibition.

COMPETITIVE CAMPAIGNING?

Awakening on all spheres of life—that is the keynote of the present generation. Cultural, educational and welfare associations have spring up all over the island. So have religious societies. Conferences, forum discussions and public debates are being held in every nook and corner of this country Karuth Aranganam as it is popularly known has become the most appreciated method of educating the people on all questions of public interest and religious import. Examinations for testing the knowledge of pupils in religious studies have become regular features of propaganda. The award of prizes for scholarly performances makes this method more attractive and popular. In spite of this extension of activities, it is surprising to note that societies strike a note of discontent and even press their claims for exclusive jurisdiction. Vying with one another in a legitimate activity for societies that seek to serve the public but on no account shall any individual association lay claim to exclusive rights. Even in the political sphere the existence of different parties is but natural. But no single

party can challenge the rest for exclusive claim to represent the people. Unity in diversity is an ideal. But it should not be treated as a mere slogan; the various organizations should realize its significance and act towards that ideal.

Control of Cinema Shows

Entertainment and poor economy cannot co-exist just as luxury and austerity cannot be exercised at the same time. But curiously enough in this country the craving for cinema shows has grown out of bounds with the result that picture palaces have been compelled by circumstances to oblige theatre-goers during the day and throughout the early half of the night. Yet the crowds are there at every place of entertainment.

Though the value of the pictures of the present day has to be carefully scrutinized and studied, for the purpose of this comment we need not go into this aspect at length. Those who patronize the cinema can be conveniently classified broadly as fans, ordinary patrons and the rest. The fact however remains that across these various groups the strong cross-section is that comprising of the youth of whom school going students form a big percentage. The types of pictures vary; music, fun, stunt, chivalry, love, dacoity, war, spying are the main subjects of attraction. While admitting that every story that is screened has a moral it cannot be denied that the entire drama has some aspects of thrill and terror which would naturally induce undesirable emotion in the minds of those who view the show. The effect on the youth, particularly students need not be described. The very fact that shows during the day time are attended mostly by students will indicate how many hours at school are being daily sacrificed for these entertainments.

It will, therefore, be of national interest if the number of shows is restricted and the time of showing confined to the evenings and early nights. Saturdays and Sundays may be exempted from this restriction.

The cinema like the atom bomb can be advantageously used for educational purposes on Poya days by screening lessons on religion and ethics,

Sacred Sports of Siva (CONTD)

V. SUBRAMANIAM Saiva - Palavar

41. விநாகு விற்ற கதை While Varaguna Pandian was reigning, there came a minstrel from the North, who exhibited his art before the King and received rewards, and he came over-elated with success. The King knowing this, sent for his bard named Pattiran (பத்திரன்) and inquired of him whether he could venture to compete with the other so as to overcome him? The Minstrel replied that he would use his best efforts and do what he could hoping for success. A trial of skill was accordingly appointed. But, Pattiran on going forth and witnessing the effects of the other's music on all classes of people got desponded. He, therefore, went to the temple of Sundareswarar and made known the state of his case with favourable acceptance. The God changed Himself into the form of a very emaciated old man and entered the town, in appearance a common cooly with a lute or guitar slung on His shoulders, and a bundle of fire wood on His head which later He hawked about several streets and then came and deposited it in the outer verandah of Yemanathan's house.

He then strung His lute and tried a few verses which drew the attention of all within hearing. The minstrel inside his house, hastily inquired, 'Who is that playing?' and was told it was a cooly who sold firewood. "He came out to see and inquired who art thou?" To which question the God replied, I am a slave of Pattiran the bard, and among many who listen to his inimitable songs, I am one who have heard and by practice repeat what I can." So—said the minstrel. "well, chant yet once more". On this the God strung His lyre and with an air of the greatest indifference as if doing a very common thing, drew forth such strains that all persons left off work and forgot what they were about; while even inanimate things seemed exuded with life and the trees bowed their tops, as if conscious of the minstrel's play.

The God chanted as follows:-

வினாசார் மலரோ னறியா விஞ்சுநன்

அரசாய் மதுரை யமர்ந்தா னென்னே அரசாய் மதுரை யமர்ந்தா னென்னே புரைசார் மனனும் புகுந்தா னென்னே. பாடல் மறையுந் தெளியாப் பரமன் கூடல் கோயில் கொண்டா னென்னே கூடல் போலக் கொடியை னாகமும் ஆடல் அரசர்கா அமர்ந்தா னென்னே. நிலவண்ணன் தேரு நிமலன் ஆலவாயி லமர்ந்தா னென்னே ஆலவாயா னலரில் வாசம் போலென் உளமும் புகுந்தா னென்னே.

On its close, the minstrel Yemanathan said, "These are not such strains as I have accustomed to employ; but altogether superhuman or divine." Then reflecting if a slave of Pallirin can do this, what must Pattiran himself be?" He took measures for a hasty departure, and with as little circumstance as possible set out in the night, to avoid the proposed trial of skill.

The God now appeared in a dream to Pattiran and said, your adversary has been defeated by me in the guise of a cooly selling wood and is gone away. The next morning the King sent peons to call Yemanathan; not finding him, they returned and reported his departure; in consequence the King sent for Pattiran who told him what the God had revealed him. The King forthwith had him placed on an elephant, making a triumphal entry into the town; and loaded him with honours saying, "Sundareswarar call himself your slave; then we are all your slaves; and except singing before God you shall be required henceforth in no other way to display your art." Pattiran returned to his house and lived happily along with his family.

அரசன் நல்கிய வெறுக்கை பூண் ஆடைகள் பிறவும் பரசு நாவலர் மாணவர் வாவர்க்கும் பரிசுந்து வரிசையாவிசைக் கிணையோடு மணியில் வந்தெய்திக்: கரைசெயாமகிழ் சிறந்திசைக் காவல னிருந்தான்.

THE MIND

(From page 5)

trance into the mind which loses its former tranquillity enjoyed by them at their young age. Every adult wishes to enjoy peace and calmness of mind but shows his incapacity to maintain an equilibrium of the mind when he is confronted with problems of life. Is there a way to keep the mind undisturbed when sad and distressing things afflict it? On a close examination we find that desire anxiety, discontentment, jealousy, avarice, rivalry, anguish and defeat upset the mental equilibrium resulting in sleeplessness, impatience, irritation and loss of health. In some cases if such a state persists for a long period it may cause a malady that cannot be cured easily. Why should man allow himself to be overpowered by feelings which should be repulsed from their minds then and there? We should not allow our minds to develop a habit of thinking in a wrong direction. The best way is to reject from our minds all evil thoughts with the aid of our knowledge gained by reading good books, by associating with good men and by listening to the words of the great and by pondering over them in order to make our mind pure and wholesome.

It is said that "the mind in itself and in its own place can make a hell of heaven and a heaven of hell." Contentment is a great virtue. Many people are not satisfied with their position and with what they have, though such people have no worries they give worries to their mind. If such people perpetuate a habit of discontentment in their mind, then the mind becomes a hell to them, whereas there are some who in spite of several trials and tribulations in their life bear their grief with patience hoping for a better future thus making heaven of their mind though their sufferings are tantamount to those of hell. This is well illustrated by the words of Lovelace who says,

"Stone walls do not a prison make
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage."

To those who possess a

AUCTION SALE

Notice is hereby given that the un-redeemed articles pawned before 18-11-1971 with Mr. K. N. Ilaiyathamby of 284 K. K. S. Road Jaffna, will be auctioned at 284 K. K. S. Road Jaffna, on 10-7-1973 commencing at 10 a. m.

V. S. Cuttipillai

Licensed Auctioneer
Commissioner of Sales
and Valuer.

"Raja Giri"

648 K. K. S. Road,
Jaffna. (35 15 & 22)

calm mind, even a prison will be a hermitage."

There are three phases of the mind, namely the conscious, the sub-conscious and the unconscious. The conscious field is active when man is awake. The sense reports its impressions to the mind when it is in a conscious state. It is easy to tell or discuss what we have in our minds when we are in a conscious or waking state. When we try to recollect something of the past with difficulty, we recall it from the sub-conscious mind to which time makes our impressions sick. But it is the unconscious mind which is active when we are asleep. Some hidden thoughts and unfulfilled strong desires lie in the unconscious mind. Even with effort they cannot be brought to the conscious field. Such strong desires manifest themselves in the form of dreams in sleep. Hidden desires of fear that lurk in the unconscious can be brought to the surface only by Psycho-analysis. We have now seen how God has endowed us with the mind functioning in a mysterious way.

The mind as it jumps from one idea to another all the time, we find it difficult to concentrate on any object. So can we stop thinking for a few minutes? It appears to be an almost impossible task for all. Yet it has to be trained through meditation under the direction of the guide. What for should we stop thinking? We are unable to feel the presence of God within us. In a clear crystal undisturbed water in a pool, we are able to see its bottom, but when the water is disturbed we cannot see it. Similarly when we gain the tranquillity of the mind by driving out all thoughts even for a few minutes, we will be able to feel the presence of God within us.

ERODE

THIRUMURAIKALAGAM

(About 96 pilgrims being members of Erode Thirumuraikkalagam have arrived in Ceylon and are visiting the holy shrines of Ceylon. They will remain in Jaffna on the 26th and the 27th instant at the request of some well wishers. The Jaffna Saiva Paripalana Sabha, the Karainagar Saiva Mahasabhai, the Saiva Anuddana Sabhai etc. will afford them a welcome on the 26th and 27th instant in their respective premises. Religious discourses will form part of the welcome afforded to them.

The Teachings....

(From page 5)

false coin from you and how miserable was the lakhier to have lost two lakhs?"

The American was stunned and could not contain himself at the wonderful power of omniscience of the Rishi. He ejaculated, "How on earth did you know these things, Sir? I never divulged these to anybody!"

"Ah! That is the work of the Sparsavedi! Yes, Sparsa vedi! It is not a physical Sparsa-vedi, my dear friend. It is entirely apiritual."

HINDU ORGAN

& INTHUSATHANAM

ANNUAL SUBSCRIPTION RATES

Inland

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

Outside Ceylon

	Rs. cts.
English	12 00
Tamil	12 00
English & Tamil	18 00

Advertisements:

Order Nisi Rs. 20-00
Over 1/2 column

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1494

- 1 Thampapillai Somasekaran and wife
- 2 Haimavathy both of Kalviyankadu, Jaffna presently of Pamskada lane Colombo - 6. Vs. Plaintiffs
- 1 Arumugam Nathendras and wife
- 2 Kamaladevi both of Kalviyankadu, presently of 48, Jalan, University, Peta
- 3 Sangerapillai Sivalingam and wife
- 4 Yogarasitham both of Gnanapa karothayar Sanga lane, Kalviyankadu, Jaffna
- 5 Ponniah Sithanandan and wife
- 6 Vinothini both of Gnanapakarothaya Sanga lane, Kalviyankadu, Jaffna Defendants

It is hereby notified that Action No P. 1494 has been instituted in the District Court of Jaffna under the Partition Act No. 18 of 1951 for the Partition/sale of the lands called 'Paruthiaddaippu' in extent 8 Lms. V. C. and 2 1/2 Kls. and situated at Kepsay South.

The defendants in the aforesaid action are summoned to appear in Court on the 13th day of July 1973 at 10 o'clock of the forenoon.

By Order of Court

P. Sathesivaratnam
Chief Clerk

This 12th day of June 1973.

Drawn by
P. Kangeyan
Proctor for Plaintiffs
40 22

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2905

In the matter of the Intestate Estate of the late Rasammah Barr Kumarakulasinghe of Tellippalai East

Deceased

Joseph Selvadurai Barr Kumarakulasinghe of 274, Galle Road, Mount Lavinia

Vs. Petitioner

- 1 Prabaharan Barr Kumarakulasinghe
- 2 Vasantha Manonmani Barr Kumarakulasinghe of 10, Castle Street, Colombo

Respondents

This matter coming on for disposal before Colin E Mendis Esquire Acting District Judge Jaffna on the 15th day of November 1972 in the presence of Mr. S. Nadarajah, Proctor for the part of the Petitioner and the affidavit of the Petitioner dated 22nd

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2956

In the matter of the Last Will and Testament of the late Arunasalam Murugesapillai of Vadukoddai West

Deceased

Nagammah widow of Arunasalam Murugesapillai of Vadukoddai West Petitioner

This matter coming on for disposal before T J. Rajaratnam Esqr. District Judge, Jaffna on the 5th day of April 1973, in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 5th day of April, 1973 and the affidavit of the attesting Notary and the witnesses dated 5th day of April, 1973 having been read

It is ordered that the Last Will and Testament No. 2664 dated 11th day of February 1961 attested 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 Will and she is hereby declared entitled to have Probate thereof issued to her accordingly on her taking the usual Oath of Office.

This 5th day of April 1973

Sgd. T. J. Rajaratnam
District Judge

36 24 & 29

June 1972 having been read.

It is ordered that the petitioner as an heir of the abovenamed deceased be declared entitled to have Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration be issued to him accordingly unless the respondents abovenamed or any other person or persons shall on or before the 22nd day of March 1973 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of November 1972.

Sgd. T. J. Rajaratnam
District Judge

Time to show cause extended to 11-7-73.

Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. S. Nadarajah
Proctor for Petitioner,
39 22 & 28

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy Case No. 898

In the matter of the Last Will and Testament of the late Muthukruppar Servai Maruthai Servai

Deceased Maruthai Servai Balasubramaniam of Murunkan Va. Petitioner 1 Maruthai Servai Rajalingam of Murunkan 2 K. M. Manivel and wife 3 Rajeswari both of Halluwella Estate, Norwood 4 Maruthai Servai Eliyasarajah of Murunkan (4th Res. Minor by G. A. L. 1st Resp.)

Respondents

This matter coming on for disposal before S. Ananda Coomaraswamy Esquire District Judge, Mannar on the 7th day of July 1972 in the presence of Mr. M. M. Aboothahir Proctor on the part of the Petitioner abovenamed and the affidavits of the petitioner, dated 14th June 1972 the attesting Notary dated 1st July 1972 and the witnesses dated 14th June 1972 and 1st July 1972 respectively having been read:

It is ordered that the Last Will and Testament No. 9421 made by the said Muthukruppar Servai Maruthai Servai, the deceased abovenamed dated and attested by M. M. Aboothahir Notary Public on the 23rd day of May 1968 the original of which has been produced and deposited in Court be and the same is hereby declared proved and it is further ordered that the petitioner abovenamed is the Executor named in the said Will and he is hereby declared entitled to have Probate thereof issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 4th day of August 1973 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st respondent be and he is hereby appointed guardian ad-litem of the minor respondent abovenamed to represent him for all the purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before the 27th day of October 1972 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. S. Ananda Coomaraswamy District Judge The 7th day of July 1972 27-7-72

Time to show cause extended to 4-2-73 Sgd. S. Ananda Coomaraswamy D. J.

4-2-73 Time to show cause extended to 1-3-73 Sgd. S. Ananda Coomaraswamy D. J.

1-3-73 Time to show cause extended to 26-4-73 Sgd. S. Ananda Coomaraswamy D. J.

26-4-73 Time to show cause extended to 7-6-73 Sgd. S. Ananda Coomaraswamy D. J.

7-6-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 1032/T

In the matter of the Last Will and Testament of the late Manonmany wife of Sithamparanathar Mailvaganam of Thunnalai North.

Deceased Sithamparanathar Mailvaganam of Thunnalai North Va. Petitioner 1. Mailvaganam Sithamparanathar alias Natban of People's Bank, Head office, Colombo 2 Mailvaganam Selvarajah Asst. Planning Engineer C. T. B. Verahara, Respondents.

Respondents

This matter coming on for disposal before C. M. Tharmalingam Esquire, District Judge, Point Pedro on the 25th day of May 1973 in the presence of Mr. S. Chelliah Proctor on the part of the Petitioner abovenamed and the affidavits of (the Petitioner (1) the attesting Notary Public and (2) the witnesses having been read.

It is ordered that the Last Will and Testament No. 317 dated 15th November 1972 and attested by V. K. Mailvaganam Notary Public made by the deceased and Petitioner abovenamed, 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 executor named in the said Will and he is hereby declared entitled to have probate thereof issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 29th day of August 1973 show sufficient cause to the satisfaction of this Court to the contrary.

The 25th day of May 1973 Sgd. C. M. Tharmalingam District Judge

Drawn by Sgd. S. Chelliah Proctor for Petitioner 24 22 & 29

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

No. 169 Testy

In the matter of the Last Will and Testament of the late Siniyah Iyer Markandeyakurukkal of Nunavil, Chavakachcheri

Deceased Chankemmah widow of Siniyah Iyer Markandeyakurukkal of Nunavil East Va. Petitioner 1 Subaspathy Iyer Pethambars Iyer, and 2 wife Rajarajeswari of Aladi Pillaiyar Kovilady, Point Pedro

Respondents

This matter coming on for determination before C. M. Tharmalingam Esquire, District Judge, Chavakachcheri on the 4th day of May 1973 in the presence of Mr. S. K. Thiravianayagam Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner together with the Last Will No. 11471 dated the 30th day of January 1968 and attested by K. Kesippillai Notary Public and the affidavit of Arunachalam Naga-

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy Case No. 897

In the matter of the Intestate Estate of the late Isavale alias Annapillai ww/o Kavirikalai Christogu late of Parappankandal

Deceased Sosaipillai Pethirupillai of Parappankandal Petitioner

This matter coming on for disposal before S. Ananda Coomaraswamy Esquire District Judge Mannar on the 22nd day of May 1972 in the presence of Mr. M. M. Aboothahir Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 22nd May 1972 having been read.

It is ordered that the petitioner be and he is hereby declared entitled as heir of the abovenamed deceased to have Letters of Administration to the above estate issued to him accordingly unless person or persons interested shall on or before the 26th day of October 1972 show sufficient cause to the satisfaction of the Court to the contrary.

Sgd. S. Ananda Coomaraswamy District Judge

The 22nd day of May 1972 26-10-72

Time to show cause extended to 23-11-72 Sgd. S. Ananda Coomaraswamy D. J.

23-11-72 Time to show cause extended to 4-1-73 Sgd. S. Ananda Coomaraswamy D. J.

4-1-73 Time to show cause extended to 1-3-73 Sgd. S. Ananda Coomaraswamy D. J.

1-3-73 Time to show cause extended to 26-4-73 Sgd. S. Ananda Coomaraswamy D. J.

26-4-73 Time to show cause extended to 7-6-73 Sgd. S. Ananda Coomaraswamy D. J.

7-6-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

7-7-73 Time to show cause extended to 7-7-73 Sgd. S. Ananda Coomaraswamy D. J.

ORDER NISI

In the District Court of Jaffna

Testamentary Jurisdiction No. 2935

In the matter of the Intestate Estate of the Late Sarathambal alias Sarathambikai daughter of K. Kanagasabai of Ward No. 6, Mandaitivu

Deceased Kanagasabai Sadasivani of Vivekananda Bawan, Karampan East, Kayts Petitioner

1 Kanagasabai Yathukulasingam of 42, Cross St. Nallur, Jaffna

2 Gnanambikai wife of

3 Murugesu Etampu of Ward No. 6, Mandaitivu

4 Indrani wife of

5 Arumugam Katharanathan of Velanai East, Velanai Respondent

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Jaffna, on this 1st day of January 1973 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and the Affidavit and Petition of the Petitioner abovenamed having been read:

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to Letters of Administration to the estate of the deceased and Letters of Administration be issued to him as the brother of the deceased unless the Respondents abovenamed or any other persons appear before this Court on the 30th day of April 1973 at 10 O'clock in the forenoon and show sufficient cause to the satisfaction of the Court to the contrary.

This 1st day of January 1973.

Sgd. T. J. Rajaratnam District Judge, Jaffna

The above Order Nisi extended for 4 July 1973

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

Intd. T. W. 36, 22 & 29

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1452

Marimuttu widow of Veluppillai Kanapathippillai of Athiedy and presently of Alankerni, Poonakary

Vs. Plaintiff

1 Kanapathippillai Gopalapillai of No. 264 Navalur Road, Jaffna

2 Vallinayaki daughter of Kanapathippillai of Alankerny, Poonakary

3 Mariampillai Sebastampillai

4 and wife Sebamalai Mary both of Mt. Carmel Road, Karaiyoor, Jaffna

5 Mailvaganam Thanarajah

6 and wife Sivagami both of 30 Vidane's Lane, Chundikkuli Jaffna

7 Manuelpillai Philip Joseph and

8 wife Folerance Theresa both of 12 Martyn Road Jaffna

Defendants

It is hereby notified that Action No. P 1452 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 "Kuthabaithoddam, Rasapulam and Kachchikaladdy in extent 2 Lms V. C. and Kuthabaithoddam, Rasapulam and Kachchikaladdy" in extent 2 Lms V. C. situated at Vannarponnai South East in the Parish of Vannarponnai, in the Division and District of Jaffna Northern Province.

The case is fixed for consideration of plan and report and publication etc; on the 10th day of July 1973.

This 18th day of June 1973

P. Sathasivaratnam C. C.

Drawn by C. C. Somasegaram Proctor for Plaintiff 37 22

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 Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S Road Vannarponnai, Jaffna, on Friday June 23, 1973