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## The Need For Spiritual Preceptors

### To Help Seekers Of God

Biologists are of the opinion that man (*Homo sapiens*) evolved on this globe about one million years ago. His nearest cousins are the apes—the chimpanzee, the gorilla, and the orang-outang. Because man has a much larger brain in proportion to the size of the body and a much larger number of folds or convolutions in the brain than all the other animals including his nearest cousins, he has more intelligence than all other animals. Superior intelligence and the power of speech have given man supremacy over the rest of creation.

Early men lived in caves and similar retreats. Fruits, roots, and nuts being easy to procure, it is surmised that early men must have been vegetarian in their diet. When eggs and meat came to be added to human fare cannot be decided with certainty. From the heap of bones which accumulated year after year about the caves in which men lived, it has been inferred that the flesh of many different animals was eaten. Sharp-

#### (Prabuddha Bharata)

edged pieces of rock were picked up by prehistoric men and were used as cutting and chopping instruments. Later such stone implements were shaped by human hands. This was the stone age in human prehistory. Stone age men spent whatever little leisure they had in carving figures of animals on the walls of their caves or on pieces of bones. There was no division of labour in those far off days

Erect gait, articulate speech, power of reasoning and rationalizing distinguish man from all other animals. The scientific name for the human species is *Homo sapiens*. *Homo* is the Latin for man and *sapiens* is the Latin for wise. Thus *Homo sapiens* literally means wise man. According to scientists the faculty of conscious and conceptual thought is man's chief characteristic. He is always trying to find out the how, why, and wherefore of every thing. He is working from effects back to their causes. He is baffled in this activity ultimately when he

tries to find a cause for the vast and diverse universe in which he has his being. His reasoning recedes from the Cause of causes or the Final Cause. All acute thinkers of the race in the past have taken a hand in this difficult problem and all similar thinkers of the present generation are busy at it. Almost all the thinking few who have solved this mysterious problem and their unthinking followers postulate an Ultimate Reality behind the phenomenal universe. Such people are called the believers or theists. Those who throw up the sponge without admitting it and deny the existence of the Ultimate Reality are styled atheists. There is still another class of thinkers who are not satisfied with the explanation of the theists and yet are not despaired and dogmatic as the atheists. They are the agnostics who are open-minded and are willing to continue the quest for the Ultimate cause.

During the last two or three centuries man has made wonderful progress in harnessing the forces of Nature. Civilization has taken very long strides. Mass production has brought some of those things within the reach of ordinary mortals which were the pride of kings and emperors not very long ago. If the Empress Nur Jehan were to come to life with a memory of her past glamour and glory, she would be intrigued and feel envious on seeing the colourful silk clothes and fine jewellery of middle-class women.

#### Decline of Culture

Intoxicated with power which man has begun to wield over Nature, he has become more exacting than ever in demanding proofs for the existence of God. Today the atheists and agnostics are more atheistic and agnostic than their compeers of a few generations back. Civilization has advanced while culture—by which is meant the progress of the spirit—has declined.

Division of labour increases *pari passu* with the advancement of civilization. Specialization and still more special-

### Saiva Siddanta Maha Samajam

Mr. V. Nagalingam, J.P.U.M; the President of the Vaddukoddai Tamil Manram, has been invited by the Saiva Siddanta Maha Samajam to preside over the 48th Annual Meeting of the Samajam to be held in Madras from the 25th to 27th inst. Mr. Nagalingam is a senior member of the Jaffna Bar, and was a member of the Advisory Board of Official Languages Commission.

Among Ceylonese who had presided earlier at the annual conferences of the Samajam the following names may be mentioned: Sir P. Ramanathan, Sir Ambalavanar Kanagasabai, Swami Ambalavana Navalar Sri S. Sabaratna Mudaliar, and Swami Vipulananda.

lization is the rule of the day. Not many generations ago the division of labour ended with the bakers, butchers, bricklayers, blacksmiths, carpenters, clergymen, doctors, lawyers, tailors, teachers, and weavers. Not very long ago a practitioner of the healing art was an all-rounder. He treated all diseases to which the human body is subject and he plied the lancet too when called upon to do so. Nowadays besides the general practitioner, there are the eye specialists, the heart specialists, the fever specialists, and surgeons who restrict themselves to particular parts and organs of the human body. In the profession of law, we have the civil lawyers, the criminal lawyers, and the finger-print and handwriting experts. When somebody is ill at home, the family doctor is sent for. He is generally an all-rounder of the old type. If he fails to set the patient on his legs soon enough, he advises that a specialist should be consulted. When the husband needs a suit of clothes he goes to a gentlemen's tailor and if the wife needs a skirt or blouse she has to go to a ladies' dressmaker. If one has the money and wants the best education for one's children, one must go to a high-class boarding school where the teachers have had training in kindergarten and Montessori system with some child psychology thrown in.

#### The Place of the Specialist

It is obvious that for many

(Continued on page 6)

### WAY WITH POETS

## SHEAVES FROM BARATHY

### THIRUVEMPAVAI

BARATHY even from his early age was out growing certain old, orthodox and worn-out ways of Brahmin-life. He developed a modern-scientific and rational outlook on life which was deeply rooted in our Ancient Hindu Culture. Indeed it is the eternal law of nature that old order must change yielding place to new and "God fulfils himself in many ways lest one good custom should corrupt the world". Indeed the spirit and the right methods in life are vital and not conventions.

Barathy was then a student in "The Hindu High School" in Benares. He was then living with his aunt, Srimathy Kuppu Ammal. Her husband, Sree Krishna Sivan was a high priest in a big Siva temple. Benares is a city of temples.

Srimathy Kuppu Ammal and Sree Sivan liked our Barathy more than they liked their own children for our Barathy was ever

By

G. K. SUNDARA SASTRY  
B A, B T.

smart, studious, simple and sincere in his every day life. But in course of time the orthodox uncle, Sree Sivan developed one serious grievance against his simple nephew, Barathy, for the boy refused to grow "the Appa Kutumi" (pig tail). The boy had a neat, cropped and well combed hair. The orthodox-hagiographic uncle could not appreciate the innate purity and Godliness of Barathy. So, one day, Sree Krishna Sivan told our Barathy thus "we are orthodox Brahmins. I do not like to see you with your trim cropped head. From today onwards, I do not like to sit with you and

take food."

Barathy kept quiet. He knew that Sree Sivan was good and generous, but the boy was not willing to grow his hair according to the orthodox fashion simply to please his uncle. He was fearless strong and sincere in his ways. He knew that an opportune moment would come to show his innate devotion to the Lord Siva.

The opportune moment came. It was the holy day of Thiruvathirai. It is a sacred day for all Saivites. Sree Krishna Sivan was in charge of a Siva temple and he was conducting an elaborate "Puja". There was a huge gathering of devotees. The whole atmosphere was charged with divine fervour. People in all devotion were repeating the sacred "Pancha Akharam."

The details of the "Puja" were over. The devotees were waiting for "Deepa Aradhana" and for the distribution of "Prasadam". Then only the devotees could break their fast. There was no one to sing the sacred hymn "Thiruvempavai". No body in the whole congregation knew the appropriate hymns to be sung on the occasion. Perhaps the few who knew the hymns felt shy to sing. Anyhow the worship was held up. Now the aunt, Srimathy Kuppu Ammal asked Barathy to sing "Thiruvempavai". The boy felt happy. For a time he stood in deep meditation. He then sang from memory the whole of Thiruvempavai. He sang with perfect devotion and the whole assembly felt the thrill of the song. Tears trickled through his eyes. The whole assembly was visibly moved when Barathy sang "urisa urisa

Continued on page 6)



NOTICE

The office of the Hindu Organ and Ithasathanam and the Saiva Prakasa Press will be closed for Arithra Tharsanam on Monday 21-12-53.

Manager.



சமச்சிவாயவே ஞானமுத்வியும்  
சமச்சிவாயவே நானறிவிச்சையும்  
சமச்சிவாயவே நானறிந்தேத்தமே  
சமச்சிவாயவே நன்செறிபாட்டுமே  
திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, DECEMBER 18, 1953

Treasure These Thoughts

In the next world neither his wife and children nor his parents and relations will be of any avail it is virtue alone that stands by him in the next world.

PENNY - WISE RETRENCHMENT

A state of economic insufficiency is certainly a situation which may shake the morale of any nation. In the case of Sri Lanka which is yet in its infancy the effect of a financial pinch will be great. But it is in such difficult situations that statesmanship has to play its true part. Though it is admitted that great care has to be exercised in the expenditure of public funds, the fact that still greater care should be shown in the matter of pruning items of expenditure cannot be overlooked.

It is an open secret that the Island's expenditure on the maintenance of embassies and similar establishments is beyond its means even in times of affluence. The top heaviness of the various government departments has been the subject of severe criticism all along. Hence the Cabinet has within its knowledge how the super-fluity of expenditure can be curtailed if not stopped. If in spite of such knowledge of the weak spots in the financial set up of the administration, the Government pretends to be blind to the need for retrenchment at the top level then it only leads itself

ANCIENT INDIAN PANCHAYAT SYSTEM

A Precious Relic Of Popular Rights

The panchayat system of rural self-government is the most ancient and popular institution which India has ever evolved. It is in fact the most precious relic of popular rights, which has survived the innumerable political upheavals during India's chequered past. If the fabric of Indian life has continued unbroken through the centuries amidst the rise and fall of empires, and despite the whims of conquerors and the tyrannies of despots, it has been due mainly to the sustaining power of the village panchayat which was one standing corrective of the misrule of the central authority and a check on the vagaries of an incompetent or corrupt bureaucracy. The villagers might still be occasionally oppressed by men in power, but they would at least have a sure protection against the oppressions of one another. The panchayat organisation might not lighten the demands of the tax-collector, but it would at any rate save the life and property of the law-abiding from the depredations of the greedy and lawless elements. Thus, it would be no exaggeration to state that, as the age old bedrock of village autonomy, the panchayat atoned for a multiplicity of sins in the

to be censured by the public.

We understand that all Government departments have been requested to make effective retrenchment and that in pursuance of this directive recommendations have been made to the respective Ministries for items of minor expenditure to be axed. For instance the post of a stamp-vendor in an important District Court has been suppressed throwing great difficulty and inconvenience on suitors and lawyers. The savings effected in this manner is infinitesimal and the inconvenience caused is excessive. We do not wish to elaborate on details but would suggest to the authorities, that pennywise retrenchment will only make the people feel that the Government has not done its duty well.

country's political constitution.

The Political Edifice

From time immemorial, the great mass of the Indian population have lived in villages, and so the village has always been the ultimate foundation of the country's political edifice all through the ages. No despot could upset the life of the village self-government continued undisturbed in spite of all political revolutions. The rural people lived their simple life, unmindful of the ever-recurring changes in the central government, only because the villages as a rule were allowed to retain their ancient customary rights and liberties. The conduct of local affairs was in fact left as much as possible to the villagers themselves.

The villagers were welded together in compact communities, the organisation of which, with an infinite variety of details, had a basic sameness throughout the country. So far as internal affairs were concerned, a village was veritably a petty republic with its own set of customary laws and its own miniature staff of functionaries. The principal functionaries were of course the headman, the accountant, the watchman, the priest and the school master. And, the chief artisans were the smith, the potter, the sweeper, the barber and the washerman. They received no fixed cash salaries but the villagers provided for their maintenance by means of voluntary contributions paid according to individual means. In the old days, the village staff used to be allowed permanent grants of rent-free land or an equitable share of the village produce. But, during the mediaval time and later, the payment was more often made in cash even though land or grain-fee assignments continued in many parts of the country to a varying extent.

Part of Civic Machinery

These local functionaries were under the control of the village committee or panchayat, so named from the Sanskrit pancha, or the Persian panj, signifying

five. Though the strength of the village panchayat would vary from time to time and from place to place, five, however, was the minimum, and probably five used to be the most usual number. As the state did not interfere with village life, so long as the revenue was paid to the tax collector, rural self-government, under normal conditions, had a peaceful course, and the village staff, locally recruited, locally maintained and supervised by the panchayat, performed the essential duties pertaining to the management of local affairs. Thus, the panchayat was a part and parcel of the normal civic life of the country, for it had to look after all the basic needs and requirements of village life — administration of justice, relief of the poor, watch and ward, sanitation, education, and, above all, upkeep of roads, wells and ponds. The panchayat also maintained social and religious customs and rules.

The management of local affairs was in the hands of the local committee or panchayat which had the final word in every matter. The procedure of its functioning was, however, as simple as it was effective; there were no complicated rules of constitution, and no elections or votes. In other words, some of the evils of modern democracy did not exist in the panchayat system. The idea of majority rule was never encouraged, and votes were never taken to determine the will of the majority. Every matter was decided by discussion, and discussion would go on until there was a substantial degree of general agreement. The panchayat was of course expected to be unanimous in its decisions but this was not always indispensable. A very large majority, however, was essential; and the final decree or decision generally secured unanimity.

Different Gradations

The panchayat in the old days often consisted of several gradations. Firstly, there would be the general assembly of persons belonging to various castes, and following different professions, but inhabiting the same place. Secondly, there were separate assemblies of traders or artisans, subsisting by the practice of the same profession. Thirdly, there were also conventions of kinsmen or relations connected by caste and consanguinity. The proper designations for these three kinds of assemblies were, first, Puga, second, Sreni,

and, third, Kula. Their decisions or awards could be successively revised or appealed against. An unacceptable verdict of "Kula" could be modified by the "Sreni" as less liable to suspicion of bias than the kindred; and an unsatisfactory decision of fellow artisans could be revised by the entire "Puga", or gathering of all co-inhabitants, who were still less liable to be accused of partisanship. From the award of the "Puga", an appeal would in theory lie ultimately to the court of the ruler, or more recently, to the zamindar's kutcherry (the landlord's chancery). But, such appeals were neither easy, nor practicable for the village folk. The panchayat could generally adjust all disputes without reference to the distant law-courts; and in proportion as local administration was conducted through this channel or otherwise, it was popular or the reverse with the people.

The English Analogy

The Indian panchayat system is generally considered analogous in some ways to the English system of jury. There is doubtless certain resemblance between the two, but it must be remembered that there differences in form, in numbers, and in various other respects, even though it is true that rule by panchayat has been as much the common customary law of India in all civil matters, as that by jury in England, and that in both countries it is equally cherished by the people. Firstly, while the number of the English jury is fixed, that of the panchayat is uncertain, and may consist of five or five hundred. Secondly, the English jury was chosen from the body of the people by lot, the panchayat was a standing body, recognised by and acceptable to all the inhabitants. Thirdly, the panchayat, unlike the English jury, consisted of gradations. This system of multiple judgment by successive juries, each consisting of a bigger part of the community, had qualities in which the English jury system was deficient. In England, if one dozen jurors gave an unsatisfactory decision there was no other alternative but to ask for a new trial by another dozen jurors. As the second jury was in no way superior to the former, it could seldom guarantee a better decision, but an appeal from a lesser to that of a much bigger group of the community would necessa-



**ORDER NISI**

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1684

In the matter of the intestate estate of the late U. Packeer Mohideen Assena Lebbe of Vannarponnai West, Jaffna Deceased. Seynambu Nachchiya widow of U. Packeer Mohideen Assena Lebbe of Vannarponnai West Petitioner.

Vs.

- 1 Mariammah 2nd widow of U. Packeer Mohideen Assena Lebbe
- 2 Assena Lebbe Sultan Mohideen Abdul Majeed
- 3 Miskin Umma widow of Mohamed Cassim
- 4 U. Packeer Mohideen Meeran Mohideen
- 5 U. Packeer Mohideen Seguthamby
- 6 U. Packeer Mohideen Mohamed Yusuf all of Vannarponnai West, Jaffna
- 7 U. Packeer Mohideen Mohamed Ussan Thamby of Chavakacheri

Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before Spencer Rajaratnam Esquire, District Judge, Jaffna on the 17th day of November 1953 in the presence of Mr. M. R. Karalasingam, Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the petitioner be declared entitled to Letters of Administration to the intestate estate of the abovenamed deceased and the same issued to her as the lawful widow of the deceased, unless the respondents or any other person shall on or before the 18th day of December 1953 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 17th day of November 1953.

Sgd. S. RAJARATNAM  
District Judge.

Drawn by  
Sgd. M. R. Karalasingham  
Proctor for Petitioner  
(O. 138, 11 & 18)

**ORDER NISI**

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 502

In the matter of the intestate Estate of Velupillai Kanapathipillai of Karaveddy West. Deceased. Walliammai widow of Kanapathipillai of Karaveddy West. Petitioner.

Vs.

- Minor. 1. Kanapathipillai Nadarajah of do
2. Velupillai Vallipuram of do.

Respondents.

This matter coming on for disposal before A. W. Nadaraja Esquire District Judge Point Pedro, on the 1st day of December 1953 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the

**ORDER NISI**

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1685

In the matter of the estate of the late Rasammah alias Gnanapoopathy wife of V. Tharumapalan, late of Seramban in Nigiri Sembilan, Federation of Malaya Deceased.

Velupillai Tharumapalan of Tholpuram Jaffna Ceylon presently of Seramban, Federation of Malaya, by his attorney Sinnavy Sanmugam of Tholpuram Jaffna Vs. Petitioner.

Minor 1 Thilakavathy daughter of V. Tharumapalan, appearing by her Guardian - ad-litem

2 Apiramaa widow of Kanthar Murugesu both of Tholpuram Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esqr. District Judge, Jaffna on the 18th day of November 1952 in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit of the petitioner dated 25th October 1953 having been read: it is ordered that the 2nd respondent be appointed guardian-ad litem over the 1st minor respondent for the purposes of representing her interests in this testamentary action and it is declared that the petitioner is the husband of the said intestate and is entitled to have letters of administration to the estate of the said intestate issued to him unless the respondents or any other persons shall on or before the 18th day of December 1953 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 2nd respondent do produce the 1st minor respondent in Court on the aforesaid date.

This 18th day of November 1953

Sgd. Spencer Rajaratnam  
District Judge.

Drawn by  
Sgd. T. Vannianathan  
Proctor for Petitioner.  
(O. 142, 11 & 18)

petition and affidavit of the Petitioner having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian-ad-litem over the minor the 1st Respondent; that the Petitioner as widow of the deceased Velupillai Kanapathipillai of Karaveddy West be declared entitled to have Letters of Administration be issued to her accordingly, unless the Respondents shall appear before this Court on or before the 21st day of January 1954 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of December 1953.

Sgd. A. W. NADARAJA,  
District Judge.  
(O. 143, 11 & 18.)

**Astrological**

**WEEKLY FORECASTS**

'SRI PATHY'

FROM 20-12-53 TO 26-12-53

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

This is a week that will be favourable for new undertakings. Mental harmony also shown. Misunderstandings will be cleared. But some domestic upsets likely week-end.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

Petty official troubles likely this week. Some domestic worries are also shown. You will have to be very careful in all your dealings. You will be able to triumph over your enemies and steer clear of difficulties week-end.

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

Health will not be satisfactory this week. You will find it difficult to make certain decisions this week. You will be wavering. Domestic worries and restlessness also shown.

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

Although you meet with some opposition in your affairs. You will be able to succeed after initial difficulties. Vehicles likely to cause you expenditure and troubles. Quarrels with relatives also shown. Financially a good time.

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

An unsettled week. Some changes in routine affairs likely. Health will be affected and you will have no mental peace. Avoid arguments.

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

Some of your past worries will be cleared this week. You will get some good news from friends. Financial tension will ease. But be careful not to pick up quarrels week end.

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

You will find it difficult to succeed in your attempts this week. Mental worries and restlessness also shown. Health must be given particular care. Financial losses also shown.

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

New ventures will bring in good results this week. Financial success and mental harmony also shown. Friends will be of much help to you. Domestic upsets likely first two days of the week.

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

You will find it difficult to make both ends meet this week. Though your income would improve expenditure will be on the rise. Friends will prove of much help. Spend Tuesday afternoon Wednesday and Thursday with care.

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

A good week financially. Relatives and children will give you much help. You will be able to make some decisions in an important affair. Except for the last two days this week will be quite favourable as a whole.

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

A good week. Social success and happiness through relatives shown. Expenditure will be on the rise but you will not mind it. Indication for a small trip or changes likely.

**PISCES** Pooraddati 4, Uttiraddati, Revati. [Meenu Rasi]

This will be a worried week. You will be misunderstood and will have to face much criticism and opposition. Friends will not prove of much help to you. Avoid quarrels and hasty decisions.

**Rich Oilfields In Bengal Basin**

Results of the aerial magnetometer survey are believed to have indicated prospects of rich oilfields in the Bengal Basin.

It is understood that responsible officials are satisfied that these results justify drilling operations scheduled to begin shortly.

The Standard Vacuum Oil Company, which conducted the survey, has entered into an agreement in this respect, it is understood.

The cost of operations will be over Rs. 20 million.

Meanwhile, the West Bengal Government, encouraged by the prospects of developing oilfields, contemplates establishment of an oil factory in the State.

I. I. S.

**TV For India**

India's Minister for Information and Broadcasting, Dr. B. V. Keskar, said in Jaipur on December 8 that Television might come about under the next Five-Year Plan and they would try to have an experiment station either in Bombay or in Calcutta. The Minister added that a Radio Station would be set up in Jaipur during the next financial year.

**Technical Co-op Scheme**

Mr. T. I. Sims, the Traffic Superintendent of the Colombo Port Commission has been awarded a fellowship under the Technical Co-operation Scheme of the Colombo Plan by Australia. Mr. Sims left for Australia on the "ORPNSAY" on 10th December 1953.

In Australia Mr. Sims will study port control

**Notice of Application**

IN THE DISTRICT COURT  
OF JAFFNA

Notice is hereby given that after the expiry of 15 days from the date hereof Application will be made to the District Court at Jaffna under the British Courts Probate (Re-Sealing) Ordinance Chapter 84 of the Legislative Enactments of Ceylon for the Re-Sealing of Letters of Administration in respect of the estate of Velupillai Arumugam late of No. 8 Lower Kovil Road, Sentul, Kuala Lumpur deceased granted by the Supreme Court of the Federation of Malaya in the High Court at Kuala Lumpur on the 26th day of March 1953.

Jaffna, 28th November 1953  
S. COOMARASWAMY,  
Proctor for Applicant,  
(O. 147, 18.)

administration. He will return to Ceylon before the Queen's visit next April and will fill an important position in the Colombo Port Commission.



# SWARUPA - JNANA

## The Experience of the Eternal Self

(BY BALAJI)

God is Truth and Knowledge infinite (*Satyam-jnanamanantham-Brahma*). The true vision of God removes all false ideas and conceptions of Him. It steadies the mind, making it permanently abide in the peace and bliss of one's own Atma-swarupa. This takes place by God's Grace alone, after complete surrender of the ego. Inexhaustible is the power or Shakti latent in the Divine Name. Hence constant Nama-smaran is the easiest way to be in tune with God.

In the course of spiritual Sadhana and evolution various visions and experiences do take place. These serve to strengthen the mind with the faith and hope that a supreme Power is ever watching over us and guiding our movements. Thus assured and encouraged we march on and progress on the spiritual path. Finally, we realise the Atman—the Perfection ever innate within us. We attain Swarupa-Jnana. Then the sense of the false ego and mind disappear and we see we had nothing to attain anew. We realise that the Self or Atman is the only Reality and that we have ever been one with It. Losing the unreal we gain the Real, the immortal Kingdom of the Self—our divine heritage and birthright—and see that our real nature is Eternal Bliss. This is Swarupa Jnana or experience of the truth of one's own Atman.

### What is Jnana

What is called Jnana here is not the bookish or intellectual knowledge which is only a play of words and concepts. Swarupa-Jnana is the experience of the eternal and immutable Self, "the unseen Seer, the unknown Knower" as the Upanishads define it. Because it is the Atman alone which sees and sustains all the activities of the gross body, the subtle thoughts, reflections and visions of the mind and intellect. Swarupa-Jnana or pure Self-awareness is different from what is known as *Vritti-Jnana*, which is due to the reflections, false appearances or super-impositions of the mind and intellect, through sound and form, Nama and Rupa. When we analyse these *Vrittis* (thought-waves) we find that all the appearances of diversity are purely the projections of the Mays of mind on the screen or surface of the one infinite all-pervading Atman—the only Reality in the universe. All so called differences and manifoldness pertain only to the sphere of *Vritti*, but not to the fundamental Swarupa Jnana, which is ever the same in all.

### What is Swarupa-Jnana

It is the purified mind alone that can attain this Swarupa-Jnana. Hence, of all Yogas, *Buddhi-yoga* is

given a superior place in the Gita. The nature of the Swarupa is Siva or Bliss. This "Beauty of all beauties" is nameless and formless. It is the basis of all Nama Rupa. Hence Swarupa-Jnana is also called Siva-Jnana. Siva-Jnana alone destroys the root of ignorance and misery. It is born out of God's Grace. All Karma, and Sadhana, prayer and devotion, Nama-japa and Kirtan etc. as well as the surrender of all fruits of actions and earthly powers are done in order to attain the Grace of the Supreme Iswara, the bestower of Kaivalya Jnana or absolute Knowledge. Because through Grace alone His light descends into the heart and dispels the darkness of ignorance lurking in the cavity of the heart (*Hrid-guba*), overshadowing and obstructing the Divine light and bliss. "Thou art That" pure light of consciousness (*Chaitanya*). Even the *Ashta-siddhis* are incapable of liberating the mind from ignorance. On the other hand, they keep the mind engaged merely in sporting with Yogic powers which are in no way superior to earthly powers and possessions.

### Jnanis' Actions

Karma may continue to all outward appearances even after Jnana-Siddhi. So long as the Jiva is embodied, it cannot but be active living in the world. But such actions of the *Siddha-Purushas* or Jnanis are not born of ignorance. There is truly inaction in action. Their actions, assumed for the sake of the world-Lila, do not in any way affect their experience of the eternal Swarupa Jnana or inner Self-awareness. The Jnani is fully conscious that the world-play goes on through the interaction of the triple Gunas in the plane of Prakriti and that the Atman or Self is ever the non dual, immutable Siva whose Swarupa or nature is pure Bliss.

Due to sheer ignorance we are obsessed with the false notion "I am nothing but this gross body (*Deha*) and there is no *Dehi* at all". Such identification with the body engenders weakness of heart and we doubt our own divine Swarupa. If we but hearken to the clarion-call of the Lord in the Gita, the dormant spirit within our heart will be awakened and lifted up to the heights of Swarupa-Jnana wherein we realise: "I am not the body, male or female, not the senses, nor the fleeting mind and thoughts, nor the intellect which is caught in the network of dualities such as good and evil, high and low. Nor am I any powers of the gods on earth or in Heaven. I am nothing but the pure Jnana—Swarupa by whose reflected light and power all gods and men, including the Avatars, play this game of Cosmic Lila."

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1596

In the matter of the Last Will and Testament of the late Sadayar Rasiyah of Vannarponnai East. Deceased.

Thangammah widow of Sadayar Rasiyah of Vannarponnai East. Petitioner.

Vs.

Kanthar Ponnuthurai of Vannarponnai East. Respondent.

This matter coming on for disposal before Spencer Rajaratnam Esquire, District Judge Jaffna on the 31st day of March 1953 in the presence of Mr. R. Sinnadurai, Proctor for Petitioner and the affidavits of the Petitioner and the Notary having been read.

It is ordered that the Last Will and Testament produced and deposited in Court be and the same is hereby declared proved and that the Petitioner is declared entitled to have Probate thereof issued to her accordingly unless the Respondent or any other person or persons interested shall on or before the 22nd May 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 31st March 1953.

(Sgd.) S. RAJARATNAM, District Judge.

Extended to 21-12-53. (O. 145, 11 & 18.)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1669 T.

In the matter of the Last Will and Testament of the late Rasammah widow of Vyrattattu Agamparam of Vaddukkoddai East. Deceased.

Agamparam Theivanaippillai of Vaddukkoddai East

Vs. Petitioner.

- 1 Agamparam Pararajasingham
- 2 Agamparam Kathiramaalai of do presently of Singapor
- 3 Saharatnam Nitchingam & wife
- 4 Retnam of Sittankerny

Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esq., District Judge, Jaffna on 1st October 1953 in the presence of Messrs. M. K. Subramaniam & S. V. Somasundaram Proctors on the part of the petitioner and the affidavits of the petitioner and of the witnesses having been read:

It is ordered that the Last Will and Testament of the abovenamed deceased be declared proved and that probate thereof be issued to the

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1693

In the matter of the Last Will and Testament of the late Sinnathamby Muthukumar of Vannarponnai West, Jaffna. Deceased.

Muthukumar Balasingham of Vannarponnai West, Jaffna

Vs. Petitioner

1. Ponnammah widow of Sinnathamby Muthukumar Minor
2. Punithavathy daughter of Muthukumar minor appearing by her proposed Guardian-ad litem the 1st Respondent all of Vannarponnai West, Jaffna

Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before Spencer Rajaratnam Esquire District Judge, Jaffna on the 17th day of November 1953 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and on the reading the affidavits of the petitioner and the witnesses to the Last Will and Testament.

It is ordered that the 1st Respondent be appointed Guardian-ad-litem over the minor the 2nd Respondent and that the Last Will and Testament of the said deceased dated the 25th day of February 1950 and attested by V. Sivasubramaniam Notary Public under No. 1369 be declared proved and that the Petitioner as the Executor appointed by the said will be declared entitled to Probate thereof unless the Respondents or any other person or persons interested shall appear before this Court on or before the 18th day of December 1953 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minor should be produced in Court on the said date.

Jaffna this 17th day of November 1953

Sgd. S. Rajaratnam District Judge

Drawn by Sgd. M. R. Karalasingham Proctor for Petitioner (O. 139, 11 & 18)

petitioner as the Executor named therein unless the abovenamed respondents or any other persons appear before this Court on the 11th day of January 1954 and state objections to the contrary.

The 1st day of October 1953.

Sgd. Spencer Rajaratnam District Judge.

Drawn by Subramaniam and Somasundaram Proctors for Petitioner. (O. 144, 11 & 18)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1682

In the matter of the Intestate Estate of Nammah wife of Sinnathamby Aiyathurai of Karaitivu North, Jaffna. Deceased.

Sinnathamby Aiyathurai of Karaitivu North.

Vs. Petitioner.

Minors. 1. Nirmaladevi

2. Indradevi both daughters of Sinnathamby Aiyathurai of Karaitivu North.

3. Vijayakumar Suppiramaniam of Karaitivu North proposed guardian-ad-litem of the 1st and 2nd Respondents.

Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esquire, District Judge, Jaffna on the 16th day of November 1953 in the presence of Mr. S. Candiah, Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovenamed 3rd Respondent be appointed guardian-ad-litem over the minors the abovenamed 1st and 2nd Respondents for the purpose of watching the interest of this Testamentary proceedings and that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and the same issued to him accordingly as the surviving spouse of the abovenamed deceased unless the Respondents or others interested shall on or before the 18th day of December 1953 show sufficient cause to the satisfaction of this Court to the contrary. The Minors should appear on the said date.

This 16th day of November 1953.

Sgd. S. RAJARATNAM, District Judge.

Drawn by, Sgd. S. Candiah, Proctor for Petitioner. (O. 141, 11 & 18.)

### Vaddukkoddai Hindu College Sithankerny

H. S. C. and University Entrance (Arts) Classes—1954

Applications for admission to the above classes are invited before the 26th of December 1953. Applicants should state the subjects they desire to offer.

Further particulars may be had from the Principal.

S. SIVA KIRUMATHAPILLAI, Principal. (M. 130, 1 & 18)



# FIND OF A PALLAVA ART PIECE

## FURTHER FACTS ABOUT ANCIENT SCULPTURE

A Pallava sculpture in bas-relief was recently unearthed by me. The image was lying buried in the debris near the wall in the *Avatara Sthala* (birth-place) of Andal, situated adjacent to the Sri Vadapatra-Sayi temple at Srivilliputtur. Attracted by the conspicuous cylindrical Pallava Kreeeta (crown) jutting out from the debris, I got the image carefully removed and found it to be in early Pallava style.

The sculpture is unique. It is in early Pallava style, datable before 700 A. D. It is a two-handed Pallava Vishnu only one of its kind known. The embossed lotus on the right palm, a sort of thick mole on the right chest, and its association with the famous Vaishnavite temple of the place compels one to identify it as Vishnu. This Pallava Vishnu in the Pandya country shows the cultural influence of the Pallavas even in such remote places. It is not surprising when we see in the famous Vaishnavite hill temple at Tiruttangal, very near to Srivilliputtur, a few sculptures in Pallava style. From epigraphical records we understand that at the end of the

BY

V. M. NARASIMHAN

7th and in the 8th centuries Pallavas and Pandyas were the major ruling powers in the South and that they were at regular war with one another. Vide: 'Alvarkal Kala Nilai' in Tamil by Maha Vidvan M. Raghava Ayyangar.

It is chiselled from a light whitish granite and is 4½ feet in height. It measures two feet right across its shoulders. Its pedestal is 1½ feet high. Its body above the navel and its face with kreeeta measure a foot and a foot and a half respectively. The right hand is placed on its right thigh with palm turned upwards and fingers folded a little. On the palm is seen a small lotus with open petals. The left hand is placed on the other thigh with fingers stretched out and pointing towards the right foot. It is in a very natural sitting pose, with one leg hanging down and resting on a cushion and the other folded and placed on the seat. It wears few ornaments—a Kreeeta on the head, Makara Kundalas in ears, an Upsa-Griva fitting close to the neck, a garland and a Yagnopavita (sacred thread) on the body, Keyuras on the upper hands, Ushas-

Bandha and girdles on stomach, and Jalakas on feet. Rings are not perceptible on fingers. All the ornaments are thick and cord-like in appearance. The Yagnopavita too is thick and falls on the right forearm. It is most naturally knotted over the left chest. A portion of it, a thin string, gets separated at the knot and travels down into the Dhoti. The Kreeeta is almost plain, long and cylindrical. Its thick rim projects out. The Makara Kundalas in the ears hang down and dangle on the shoulders. The Keyuras are a three thick rounds with Makara heads. The girdle is a plain thick rope knotted gracefully. The dhoti is shown transparent with a number of folds. Thus its general style, natural pose, the few thick and plain ornaments worn, peculiar cylindrical Kreeeta and Yagnopavita, simple girdle without loop, graceful and transparent dhoti tucked in the front and above all the two hands shown compel one to label it as an early Pallava sculpture.

Usually Pallava sculptures are divided into four styles, each having its own peculiar features—(1) Mahendra style—610-640 A. D. (2) Mamalla style—640-674 A. D. These two are called early Pallava. The other two divisions (3) Rajasimha style—674-800 A. D. and (4) Nandivarman style—800-1000 A. D. are classified as late Pallava. All structural Pallava stone temples belong to this period. Sculptures of this later period are easily distinguishable from the former period by their heavy garments, girdles with conventional loops and hangings, flat and ribbon like ornaments and Yagnopavitas and less natural pose and proportion of limbs.

By a comparative study and also judging by style, this sculpture can be safely assigned to the latter part of the seventh century. It is contemporaneous with some of the famous Mamallapuram bas-reliefs. Since it is said that Periyalwar and his daughter Andal flourished in the early part of the 8th century, the sculpture can also be said to have existed at the time of Periyalwar and probably worshipped by him. Such an ancient and valuable sculpture, rescued from oblivion requires very careful preservation. The temple authorities will do well to build it against an inside wall to give protection from sun and rain. Are not such invaluable art pieces our national treasures?

—The Madras Hindu

## Ancient Indian Panchayat System

(Continued from page 2)

rily carry with it reason and weight. Fourthly, the the panchayat was not merely a judicial tribunal like the English jury, but it performed general service to the village in all matters of local self-government. Lastly, while the English juries could often be packed by dishonest officials, the members of the panchayat were chosen by the general will of the co-inhabitants; and, whether in the lower or higher castes, only one who was known for honesty and ability would be deemed a permanent member. To be a "panch", i. e., a recognised member of the panchayat was therefore a popular honour, and it was an object of ambition with the poorest and the richest alike. To serve on the panchayat was a sacred duty, which every person was morally bound to perform without fee or remuneration.

(Indo-Asian Culture)

## Vaddukodai Tamil Manram

Mrs. Rajalaxmi Vythiliagam, B. A. Hons. (Lond) of the Staff of Hindu Ladies College, Vannarponnai, delivered a lecture on "வடகூடையின் தமிழ் மனம்" in Tamil on Sunday, the 13th inst. at about 6.30 p. m. at the Vaddukodai West Thirugnanasambanda Vidyasalai Hall under the auspices of the Vaddukodai Tamil Manram presided over by Mr. V. Nagalingam, J. P. U. M.; the President of the above Manram. The meeting terminated at about 8 p. m.

## WANTED

Supervisor of Motor Services with the following qualifications

1. Working knowledge of English
2. Knowledge of Motor Mechanism.
3. Holder of Certificate of Competence to drive cars, buses and Lorries.
4. Between 30 to 45 years of age.

Salary: Rs 125 - 200  
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Selected candidate will be required to own a Motor Bicycle. Reasonable Motor Cycle allowance will be given. Apply with copies of 2 recent testimonials to the Hony. Secretary, Vadamaradchy Co-op Motor Service Society Ltd. Pt. Pedro, to reach the Society's office on or before 15-1-1954. (M. 186. 18)

## The Fundamental Of Moksha

### IN HINDU THOUGHT

Of the fundamentals of Indian thought, the most important are: (1) Karma and Reincarnation, (2) Svarga, and (3) Moksha. The idea of Naraka (hell) played a very subordinate position in Indian thought in all its ages. We see no trace of this thought in the *Rg-Veda*. There is punishment for the wicked mentioned there; but this is not punishment after death but only during life; and that is not what we call 'hell'. There are traces of the doctrine of reincarnation even in the earliest strata of the *Rg-Veda*. The doctrine of Karma is also there, though not in the rigid philosophical way. What is most prominent there is the idea of Svarga and of Moksha. The description of Svarga in the last five stanzas of the 113th Sukta in the 9th Mandala of the *Rg Veda* is one of the most sublime pieces of poetry that I have read anywhere in literature, not only Indian but of any other country. There are other places also where the enjoyment in Svarga is presented in the most fascinating way, in the *Rg Veda*.

The idea of Moksha is equally prominent in the *Rg-Veda* and the prayer of Shunabshpa to Varuna is the place where we see the idea of Moksha most prominently. In the 1st Mandala, the last four stanzas of the 24th Sukta and the last stanza of the succeeding Sukta form some of the most pathetic and touching appeals to the Supreme Power, for protection from sins and for release from bondage, that one can find in any literature.

The idea of suffering in life being the effect of some transgression and the possibility of supreme happiness through divine grace are found in other religions also. But what is not found in other religions is the true conception of man's real nature, of suffering, and of happiness and release.

This real nature of man is found in the Vedanta, especially in the Advaita system. There, Mumukshutva, or a desire for release, is the eligibility for the realization of one's own nature. Although Shankara gives four items as eligibilities, *Bhamati* says that this last is the real eligibility. What is this desire for release? The idea is not that one is confined to a limited state and that he should get out of it to another place. There is no idea of a movement or transfer involved in this release or Moksha. It is only a realization of one's own nature. And that has to be worked out by man himself. This notion of man's real freedom is reflected in a

passage in the *Rg Veda*, of which there may be no parallel in any other religious literature. In the 3rd verse of the 85th Sukta of the 7th Mandala in the *Rg Veda*; Vasishtha asks Varuna what sin it is that he had committed and he wants to find out the truth. He wants to question; for all wise people say that same thing, namely, that Varuna is angry with Vasishtha.

It is this idea of self-reliance for the attainment of one's ideals and of questioning even the Supreme that is peculiar to Indian thought. If man is in reality subordinate to anything that is Supreme, then man cannot have freedom, release. Subordination and bondage are parts of his real nature. If there had not been this idea in the Indian mind even from the very start, the notion of Brahma-Jnana (realization of Brahman), would have been impossible in India.

This truth is not always realized nor presented to the world in this form, when Indian thought is interpreted to the world at present. The idea of a conflict between the interest of the Self and of the world and the idea of a movement and a transfer are still visible in the presentation of the doctrine of Moksha. There is no step, in the process of such realization, like a giving-up; there is only a receding of hallucinations as a limitation, and a revelation of the unity of what appeared as limitations; instead of being limited by them one starts encompassing them and realizing oneself as identical with the All.

—Prabuddha Bharata.

## Thandikulam Co-op Study Circle

A Co-operative Study circle, the first kind in Vavuniya organised by Mr. K. A. Coomaraswamy with the assistance of the Thandikulam Co-operative Credit Society and the Rural Development Society was declared open on Sunday 13th December by Mr. Shelton C. Fernando, Commissioner of Co-operative Development and Registrar of Co-operative Societies at Thandikulam in the presence of a large gathering. Congratulating the organisers the Commissioner hoped that the study circle would prove to be a good training centre to make the people co-operative minded.



# The Need For Spiritual Preceptors

(Continued from page 1)

things in modern life we have to seek the help of specialists. Generally a specialist has the last say in matters pertaining to his speciality. Sensible people do not go counter to the advice tendered by a specialist. Similarly in regard to the soul and God we would be well advised to seek the help of specialists. Just as a general practitioner is not competent to treat a case of heart disease and the patient must go to a heart specialist and abide by his advice and undergo the treatment he prescribes if he cares for a speedy recovery, in like manner, every seeker of God must go to a man of God who has made a special study of the Spirit, accept his advice, and act accordingly. Every man is not able to make a well fitting jacket for himself. He must go to a good gentlemen's tailor. Are the soul and God so simple affairs after all—simpler than the making of a jacket—that every Tom, Dick, and Harry requires proofs for them which must be intelligible to his grade of intelligence, howsoever low it may be? Let us take another example. In the realm of science, the theory of relativity is accepted on the authority of the physicists. Very few masters of science in physics understand all the reasoning on which the theory of relativity is based. Have the men of science and the rest of the public denied and thrown overboard the theory of relativity on that account? Just as we have not denied and denounced the theory of relativity because all the reasoning leading to it is not within our comprehension, similarly it is not reasonable or logical for us to deny the existence of God and the soul if the discipline and training laid down by those who have seen Him are beyond us or because we are not willing to devote the time and attention which are required to attain proficiency in spirituality.

Having made it clear that it is men of God who can be of help to seekers of God, the next point is, who are these men of God? To revert to the analogy of specialists, a heart specialist qualifies from an institute of repute and obtains a certificate for having done so. He puts up a sign-board detailing his qualifications when he sets up practice. Where do men of God take their training and what are their qualifications? Where to find them and how to recognize them? There is a fundamental difference between men of God and other specialists. The men of God do not declare themselves. It is stated in the Shruti that he who knows Him does not say so and he who says so does not know Him. No qualified doctor, apart from putting up a sign-board bearing his qualifications, dare advertise himself, because doing so is not in the tradition of the profession and any doctor

who does so may be excommunicated by the fraternity. In this respect the men of God—the knowers of Brahman—go a step further than the medical practitioners. They do not put up sign-boards even. So the task before a seeker of God in search of God is rendered doubly difficult. The great Acharya Shankara comes to our help in this difficulty. He has laid down certain qualifications of a man of God who should be accepted as a Guru or spiritual preceptor in his famous book *Viveka-cudamani* 33rd verse for the guidance of the seekers: 'Who is versed in the Vedas, sinless, unsmitten by desire, and a knower of Brahman *par excellence*, who has withdrawn himself into Brahman, is calm, like fire that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him'.

## Sheaves from Barathy

(Continued from page 1)

சுந்தரின் திருமொழி, உத்தமன் பாத நிபந்தனம்

The 'Puja' was over and Sree Krishna Sivan rushed from the shrine room, embraced Barathy and said in tears of joy thus, "My dear young boy, I am sorry that I did not judge you correctly. You are a full blown "Bakta" devotee. You have at this tender age gained the full grace of Siva. We, the orthodox priests stress on "Kutumi" (tuft of hair) and other external paraphernalia. You are a gifted child. Here-after I must dine with you and your company is ever inspiring."

### FOR SALE

Quotations under sealed cover are invited for the purchase of a 7 KW D. C. Generator, 110/120 volts, belt driven by a 16 H. P. Lister Engine, complete with switch board and instruments, inclusive of all pipes and connections.

Further particulars may be obtained from the undersigned or inspection by appointment

Principal,  
Uduvil Girls' English School,  
Chunnakam

(M. 183, 18).

## Ceylon Tamils Kalavirthy Sangam, K. Lumpur

The joint-celebrations of 'Navalar Gurupooja' and 'Ramanathan Day' were held on 29.11.53 at the above Sangam commencing at 5-0 p. m.

After devotional songs, recorded national anthem of Selangor and Sri Lanka, welcome song in chorus by some girl students and songs specially composed for the occasion of the late Sir P. R. and Navalar, the President of the Sangam introduced two speakers of the evening.

Mr. K. Ratnam spoke on the life and achievements of the great Sir P. R. and traced very briefly the career of the eminent leader with some touching references to some of the famous speeches of the departed leader in the then Legislative Council, stressing the greatest national service rendered to Sree Lanka during the days of the Martial Law for which selfless service the then Ceylonese irrespective of cast or creed demonstrated their unbounded gratitude by having him placed in a decorated chariot on his arrival from England after having sought redress for grievances, and pulled the chariot along the streets of Colombo, a sight which could hardly fail to stir the feelings of Ceylonese of all times apart from going into the proud records of the history of Ceylon. The speaker also mentioned that the erection of the two great colleges in the land of his birth shall ever serve as an enduring monument to the departed leader.

Mr. A. Arumuganar dwelt on the great works of Navalar in the field of Saivism which was then on the decline due to some influences from outside, his writings which brought a new era in Tamil phraseology, efforts to spread Tamil culture and learning among the masses in Jaffna and South India and the devotion with which he exhorted his pupils to pray in temples bearing the principles of Hindu ethics and teachings of the great saints of early days.

There were some classical dances by some girl students, present and past of the Tamil school run by the Sangam.

The President Mr. M. Kanagasabai thanked all those who helped in kind and cash for the 'Gurupooja' which took place in the noon.

In the same evening commencing at 3-00 p. m. Radio Malaya, K Lumpur broadcast on the short meter, a short programme lasting about 30 minutes, consisting of songs and two speeches by Mr. S. Sinnadurai, M. B. E. on the life of Sir P. R. and Mr. A. Sevanthimathan on the great Navalar.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1688 T.

In the matter of the intestate estate of the late Soosaipillai Nicholaspillai of Siruvilan, Ilavalai. Deceased

Mariapillai widow of Soosaipillai Nicholaspillai of Siruvilan, Ilavalai. Petitioner

Vs.

- 1. Mary Augusta Rasamany
- 2. Josephine Manonmay aged 20
- 3. Mary Rita
- 4. Alosius Mariathasan
- 5. Anton Francis Jesudasan and
- 6. Soosaipillai Anthonipillai, all of Siruvilan, Ilavalai. Respondents

This action coming on for disposal before S. Encar Rajaratnam Esquire District Judge, Jaffna on the 24th day of November 1953 in the presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavit of the Petitioner having been read:-

It is ordered that the said 6th Respondent be appointed Guardian-ad-litem over the minors 2nd to 4th Respondents for the purpose of protecting their interests and representing them in these Testamentary Proceedings and that the Petitioner be declared entitled to take out Letters of Administration to the estate of the said deceased as his lawful widow and that such Letters be issued to her unless the Respondents or any other persons appear before this Court and state objections to the contrary on the 11th day of January 1954, The

## NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 4628

Sathasivam Selladurai of Puloly East.

Vs. Plaintiff

- 1. Kanapathipillai Kanagasabapathy of do, 2. and wife Annaledchumy, 3. Suppar Sittampalam of Puloly East, 4. and wife Chellammattu, 5. Thangarajah Chinniah, 6. Chelliab Vaithitingam, 7. and wife Bagavathipillai, 8. Kanagasabai Sabaratnam, 9. and wife Nagarathnam, 10. Velupillai Somasundram, 11. Parapathy widow of Thuraisingam, 12. Kanapathipillai Subramaniam, 13. Vairamuttu Navaratnam, 14. Vairamuttu Paramsothy, all of do.

Defendants.

It is hereby notified that action No. 4628 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land called Kolvai situated at Puloly East Venripahuthavankurichy in the Parish of Point Pedro, Vadamaradchy Division, Jaffna District, in extent 15 Lms V. C & 10, 18/32 Kullies.

The defendants in the aforesaid action are summoned to appear in Court on the 27th day of January 1954 at 10 O'clock of the forenoon.

By order of Court,  
M. Paramanather,  
Clerk of Court.

This 3rd day of December 53. (O. 146 18 & 25)

24th day of November 1953.  
Sgd. Spencer Rajaratnam  
District Judge.  
S. Rajendran  
Proctor for Petitioner.  
(O. 148 18 & 25)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

### BANKERS.

- Authorised Capital Rs. 800,000.00
  - Amount of Calls made Rs. 134,367.00
  - SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.
  - CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
  - FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.
  - DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.
  - INDIAN MONEY bought and sold
  - LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)
- FOR FURTHER PARTICULARS APPLY TO:  
S. KANAGASABAI,  
Shroff.

வாங்குநகில் வறுது பெய்க மலிவனஞ் சரங்க மன்னன்  
கோன்முறை யரசு செய்க குறைவினா துயிர்கள் வாழ்க  
நான்முறை யறங்க னோங்க நற்றவம் வேன்வி மங்க  
மேன்மைகொள் ளைவ் சீரி வினஞ்சு வலக மெய்வரம்.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, December 18, 1953.